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BEFORE this number of the *Missionary Herald* is received by its readers they will have learned through other publications, that Rev. Selah B. Treat, the honored and beloved Senior Secretary of the American Board, unexpectedly and suddenly, but very gently, "fell asleep" on Wednesday morning, March 28th, at about half-past four o'clock. It is due, perhaps, to the wide circle of his friends at home, and especially to the whole company of missionaries of the Board abroad, that some detail of the facts connected with his death, as well as with his life, should be given here.

Mr. Treat had not been well for six or seven weeks, suffering from a cold, as was supposed, with some inflammation of the lungs. He was not able to be much at the Missionary Rooms for about two weeks previous to the 5th of March, but was there daily, engaged in his usual labors, during the week commencing with that day. He finished the editorial work upon the Herald for April, had his plans, doubtless, with reference to subsequent numbers, and left his room on Saturday, March 10th, with no thought, probably, that his work was done. Indeed when another was called upon, only five days before his death, to commence the preparation of this number of the Herald, in answer to inquiries at his house it was said that he would not probably be able to do anything upon the publication "for ten days perhaps; possibly not for a fortnight." And up to the very last, the report was substantially the same,—that he was doing well, and would probably be out very soon.

On Wednesday morning, March 28th, a son who had slept in the room with him noticed his heavy breathing, went to him, and found the death change already upon his countenance, and in a very few minutes his spirit passed away. There was no painful sickness, no protracted decay of old age, when he could not be an active worker in the service of Christ, — an old age which he had earnestly desired that he might not experience; there was no dying

struggle. He had labored to the last, had mainly finished his work — his eminently good work — as Secretary of the Board, to which he felt no longer equal, and had passed it over to his successor, chosen at the Board's last annual meeting; had returned again to those editorial labors in which he was engaged for the first twelve or thirteen years of his connection with the Board, (and which, now, another had resigned in the belief that he would be able to perform them, and thus pleasantly continue that connection for a few more years); and had written two numbers of a proposed series of articles on "Providence in Missions." He was ready; his lamp had long been trimmed and burning; the Bridegroom came, and he went forth to meet him, and to be with him forever.

#### OUTLINE OF HIS LIFE.

Mr. Treat, the son of Selah and Anna Williams Treat, was born at Hartland, Conn., February 19, 1804. When he was ten years old the family removed to Hartford, where he fitted for college in the grammar school. He entered Yale at the age of sixteen, and graduated in 1824. He then studied law with eminent men, — Judge Peters, of Hartford (whose daughter subsequently became his wife), Judge Gould, of Litchfield, and Governor Ellsworth. Admitted to the bar in 1826, he commenced practice at East Windsor, Conn., was married December 25, 1827, and in 1831 removed to Penn Yan, New York, forming a partnership with Hon. Henry Wells, afterwards a judge of the Supreme Court. In the summer of that year, after a severe mental struggle, ending in a full surrender of himself to Christ, he joined the Presbyterian Church at Penn Yan. In 1833 he abandoned the legal profession, went to the Andover Theological Seminary to study for the ministry, and graduated in 1835. In March, 1836, he was ordained as pastor of the Third Presbyterian Church at Newark, N. J.; but after four years of active labor in that position, ill health constrained him to leave, and he became associate editor with Dr. Absalom Peters, of the "Biblical Repository and American Eclectic."

Early in 1843, he was invited by the Prudential Committee of the American Board to take editorial charge of the "Missionary Herald" and the "Youth's Dayspring;" at the annual meeting of the Board in the autumn of that year he was chosen Recording Secretary, and in 1847, after the death of Dr. Armstrong, he was elected one of the Corresponding Secretaries of the Board, to have charge, especially, of the correspondence with missions among the North American Indians. In 1859, he was put in charge of the Home Department also; and with how much wisdom, discretion, and efficiency he performed his duties in that department, and how fully he secured the confidence of pastors and of churches, it cannot be needful now to state. His editorial labors were continued till the autumn of 1856, when for the second time he was obliged to go abroad for his health (he went first, in 1850, visiting Athens and Constantinople), and after his return, in June, 1857, he thought it best not to resume this portion of his work. From 1858 to 1865 he was one of the "Visitors" of Andover Theological Seminary.

Such is a brief outline of dates connected with a life of very eminent worth and usefulness, and perhaps in the space which can be taken here, the outline cannot be filled out in a more satisfactory way than by giving some ac-

count of the funeral, with extracts from remarks there made, and from letters received from eminent friends.

THE FUNERAL — ADDRESS BY DR. CLARK.

The funeral services, — after a prayer at the family residence by Dr. N. G. Clark, now Senior Secretary of the Board, — were held at the Central Church, Boston, on Friday afternoon, March 30th. Dr. Alden, Junior Secretary, offered a brief introductory prayer, and read a selection of beautifully fitting and appropriate passages of Scripture. One of Mr. Treat's favorite hymns, "Jesus, lover of my soul," was then sung, and Hon. Alpheus Hardy, Chairman of the Prudential Committee, made a few remarks and read the following Minute, that day adopted by the Committee: —

Whereas it has pleased the Head of the Church to remove our beloved and honored brother, Rev. Selah B. Treat, the Senior Secretary of the American Board, from a position in which he has labored long and with eminent ability and success, the Prudential Committee desire to put on record their grateful appreciation of his rare intellectual gifts, his executive ability, and unselfish devotion to the cause of Christ, during the thirty-four years of his connection with the Board. His practical wisdom, sound judgment, and well-balanced character, secured him not only the highest respect and esteem in the more immediate sphere of his labors, but made him the trusted friend and counselor of many in other walks of life. Modest and unassuming in manner, it was only those who knew him best that most fully appreciated his wide historical knowledge, his fund of illustrative anecdote, and the soundness and accuracy of his judgment. His papers presented at the Annual Meetings of the Board, hardly less admirable for elegance of style than for the wisdom displayed in the discussion of important topics, constitute a most valuable contribution to missionary literature. While the Committee deeply feel their personal loss, they still more deeply feel the loss to the cause of foreign missions and to the kingdom of Christ in the world.

Dr. Clark made the principal address, which was not written, and so cannot be reported here. His remarks were most appropriately clustered around this thought, — that as Mr. Treat loved to dwell upon the favoring Providence of God in connection with the missionary work, and had commenced a series of articles upon that topic in the *Missionary Herald*, we could now hardly fail to recognize a marked instance of that Providence, in raising up such a man and fitting him so admirably for the work to which he was called. He spoke of his Puritan ancestry; of his education for the legal profession; his several years of very promising practice as a lawyer, — cultivating a sound judgment and the habit of looking carefully at all sides of questions to be considered, — and his special attention to questions connected with wills; his study of theology at Andover at a time of marked missionary interest in that institution, when such men as Justin Perkins, S. B. Munger, and Benjamin Schneider were about to leave for their several fields abroad, while eight men in the class above him, among whom were Henry Ballantine, Aldin Grout, and Philander O. Powers, and five members of his own class, devoted themselves to the foreign work; of many men, subsequently eminent in the ministry and in various spheres of Christian work, with whom he was associated in college and in the seminary, and who were his life-long friends; of his experience as a pastor, and then as an editor, before he became connected with the American

Board,—all indications of, and serving to complete, the special preparation that Providence was giving him for the position which he was to fill.

#### LETTER FROM DR. SWEETSER.

Dr. Clark also read extracts from a few letters received after the death, especially one from Dr. Seth Sweetser, of Worcester, Mass., in which he said :—

"Mr. Treat was a friend, so true and sincere ; so confiding and worthy of confidence ; so kind and helpful ; so magnanimous, and withal so pervaded with the Christian spirit, that one could hardly ask for more ; and I am sure more is seldom found. . . .

"Yet the real brightness and glory of his life, the charm which more than anything else has endeared him, is the pure and unselfish devotion of his whole being to the interests of Christ's Kingdom. God gave him such endowments, and he had such acquirements and discipline as would have enabled him to reach eminence in any intellectual pursuit. Had he gone on in the path which he first chose, distinction was almost a certainty. Elevation, honor, office, perhaps wealth, were almost within his grasp. But, by the grace of God, he was led to estimate life by a different standard, and to address himself to obtaining a different crown. With all the sorrow which overwhelms us at his departure, this joy abides,—it rises above and gilds the cloud,—that he was made such of God ; that by the grace of the Spirit he so lived ; that his powers, so ample, were so used ; and that we are permitted to recall a life, so humble, and yet so efficient ; so crowded with effort, and yet so unambitious ; so untiring, and yet so wide and beneficent in its aims. He did not live for himself. I think we should bless God that we have seen such an illustration of Christian devotion, that we have witnessed such a consecration of extraordinary gifts and faculties to the promotion of the best welfare of the race, to the far-reaching designs which include the elevation of the degraded, and the enlightening of the ignorant to the very ends of the earth."

#### REMARKS BY MR. WORCESTER.

Rev. I. R. Worcester, having been for thirty years connected with the home work of the Board, and intimately associated with Mr. Treat, was specially requested by the Prudential Committee to make some remarks at the funeral. He spoke as follows :—

"Was it not a precious word, when the Master said to his disciples, 'Our friend Lazarus sleepeth?' And may we not now, reverently, but with assured confidence, in our thoughts, join that Master with ourselves, as we say, Our friend—ours and Christ's,—our tried and trusted friend, our honored, esteemed, *loved* friend sleepeth,—sleepeth to awake again? As to the bodily form, that form grown so venerable with advancing years, so much revered for that of which it was but the embodiment ; as to worldly cares and labors, worldly interests and hopes, worldly joys, and—precious thought—worldly sorrows, also, worldly trials and temptations, Mr. Treat is *dead*. But surely the God of Abraham, and of Isaac, and of Jacob, is still his God also ; and he is not the God of the dead but of the living. *Here dead, there alive*,—with a richer, fuller, purer, nobler, more joyous, more enduring life. For the



stricken wife, for the mourning sons, for the sorrowing officers of the American Board, for the wide circle of friends who so often came to him for counsel, wiser and safer than they will perhaps now know where to look for, that he should abide still in the flesh, would indeed have seemed to be more needful; but for him, surely, to depart and be with Christ, was far better. And from his loved and loving Saviour he has heard the call, 'Friend, come up higher.'

"We shall see him here no more. No more at his own house and his own table, where for many years his hospitality was so friendly and so genial. No more in social gatherings, where his conversation was ever so ready, easy, instructive, and delightful. No more in the pulpit and on the platform, where his sermons, his addresses, and above all, perhaps, his special papers, presented from time to time at meetings of the American Board, were so full of the richest and purest thought, expressed in language which, for the combination of correctness, finish, beauty, force, and impressiveness, is seldom equaled. No more in that Committee Room, where his good judgment, his prudence and discretion, his extended knowledge, his careful investigations, his thoroughly Christian principle and feeling, and his large measure of 'sanctified common sense,' have for many years marked him as one of the wisest of that company of wise men, one of the most *prudent* of that *Prudential* Committee; where all have felt that they must be sure to have good reasons, if they dissented from his opinion. No more in his own official room, where not only his associate secretaries, members of the Prudential Committee, and others in any way employed at the missionary rooms; but young persons thinking of or about to enter on the missionary work abroad; missionaries returned from their fields of labor; district secretaries considering the difficulties and responsibilities of their work; officers of other societies having perplexed questions to solve; pastors burdened with difficulties in their churches; church committees wishing to find a pastor; and private individuals with doubts and troubles, of any and almost every kind, have been wont to seek counsel of one in whom they had the greatest confidence, and have found him ever courteous, patient, ready to hear and to advise; more than ready thus to render any assistance he could render which might promise good to the churches and the cause of Christ. In these varied places and spheres of usefulness, we shall see him no more.

"Is it said, now, is it thought by any one, that all this, and other things which have been said here to-day, constitute extravagant commendation? 'We speak that we do know.' My acquaintance with Mr. Treat commenced when he was first settled in the ministry at Newark, N. J., where I was privileged, for something more than a year, not only to sit under his preaching, but to know him as a pastor, as a friend, and as a counselor, and where I soon began to realize that he was no ordinary man. Subsequently, for several years, we met but seldom, but when, thirty years ago, I came into the service of the American Board, with which he had previously become connected, and still more, when I was called first to aid him and then to succeed him in editorial labors, our connection became more and more intimate. I knew him well; and I am sure that his native abilities, the characteristics of his mind, — careful, thorough, judicious, judicial; his education, — collegiate, legal, the-

ological; his experience for a few years as a lawyer and a few years as a pastor; his continued habits of study; his wide range of reading; his retentive memory and extensive knowledge; and, above all, the modest simplicity, the godly sincerity, and the conscientious earnestness of his Christian character, fitted him most admirably for the work to which he was called, in connection with the cause of missions. And I certainly do not detract from the great merit of others, when I say, that among all the wise and good men who have been connected with the American Board during the last thirty-four years, there could not be named another, to whose Christian faithfulness, consecrated zeal, and preëminent wisdom, that Board and the missionary cause are more indebted. In all these earthly scenes of social intercourse, of labor, and of care, neither wife nor children, neither associates nor friends, will see him more. He will not return to us; but if we are faithful, as he was faithful, in the service of Christ, we shall go to him."

#### CLOSING SERVICES.

Dr. Thompson, the oldest member of the Prudential Committee, made a most appropriate prayer, another of Mr. Treat's favorite hymns, "How blest the righteous when he dies," was sung, and the venerable retired Secretary, Dr. Anderson, pronounced the benediction.

The mortal remains were taken (for interment in the family lot) to Hartford, Connecticut, where the Board met last October, and where Mr. Treat read one of his very able special papers, and appropriate services were held before the burial in the Center Church at Hartford, on Saturday.

#### FULLER STATEMENTS BY DR. SWEETSER.

The preparation of this obituary notice had gone forward to this point when the following letter was received from Dr. Sweetser, in which, much more fully than in the note read at the funeral, he presents a view of the character, work, and worth of his friend. Perhaps no man knew Mr. Treat more thoroughly, or is more competent to present his mental and moral portrait; and readers will not fail to notice how fully he accords with others, in the view that Providence had specially fitted him for his work as Secretary of the American Board.

"DEAR BROTHER,—I can hardly refuse your request to send you a few lines in regard to our beloved brother Treat, so suddenly removed from us.

"The relations which I sustained to him, and the intercourse I had with him for many years, afforded opportunity to observe and appreciate his character. What he was in his office; how he fulfilled the great trust; how his whole life and all his work were pervaded by a deep and thoughtful piety, and marked by a clear and inflexible integrity; how genuine was his self-denial; how large, and yet how unobtrusive, his benevolence; these, and other kindred qualities, must have been open and obvious to all who watched his progress.

"Apart from the warmer and brighter scenes of that friendship which it was a blessing to share, there was a rare power and beneficence in the spirit of helpfulness which he so freely exercised. He was ever ready and willing

to aid others. He was a safe adviser, a trustworthy counselor. For this he was fitted, not only by the discipline of careful study, but by the peculiar endowments of his mind. He was an acute thinker. He penetrated the obscurities of a subject, not so much by intuitive glances as by persevering scrutiny. He would patiently listen, diligently investigate, look upon all sides, conscientiously weigh and measure, compare and balance, and so proceed to a conclusion by the steps of a clear intelligence. And when a decision was gained, he could rest on it calmly, declare it confidently, explain it, defend it, impress it; for he knew the grounds and reasons of it, and all its scope and bearings. It was thus he had opinions, but was never a partisan. It was thus he could act energetically and hopefully, without the aid of passion or of artifice. All who have had occasion to seek counsel from him, and they are many, will recall his wisdom and his sound judgment. Not with many words, but concisely; not with the repulsive tone of authority, but with the power of lucid and reasonable statement, he could solve doubts or remove difficulties. In it all he was not an oracle, but a friend.

"This quality of his mind, the disposition to penetrate to the bottom of a subject and to master it thoroughly, had a great effect upon the character of his knowledge. It prevented the accumulation of loose ideas and half-formed opinions. What he knew was well known; and what he laid up was orderly arranged, and ready for use. I once asked him a question in relation to one of the intricate and perplexed problems of European politics. He proceeded at once to elucidate it historically, to define positions, unfold complications, and lay open the entire substance of the question, with as much precision and thoroughness as if he had been reading a lecture.

"This was the manner of his mind, and from it came very much of the rare fitness he had for the position to which, in the providence of God, he was called. How much need there is of such an intellect, so trained and furnished, for the best discharge of the duties of the station he occupied, it is not likely most persons consider. But a little thought will convince any one that it is so. The missionary work is largely experimental. It involves a great diversity of interests. It spreads out over a vast territory. It rests upon a numerous but unorganized constituency. It numbers among its agents, in distant lands, men of various dispositions, capacities, and expectations. It is carried on in the face of multiplied obstacles, both apparent and subtle, in circumstances as widely different as the hemispheres in which it is done. Not only is the project itself immeasurably great and imposing, but the details are as perplexing as they are countless.

"God, in his beneficent providence, has furnished to the American Board a succession of men of rare wisdom, integrity, and fitness. It has been before us a signal illustration of the manner in which God adapts means to ends. Without any disparagement of others, it may be safely said, that our departed brother fell not behind in any of the endowments or acquirements for the successful performance of the momentous service. He was following his bent, as well as training his mind for just such a sphere of action, when, in his preparation for the legal profession, he spent an entire year upon one topic, profoundly studying it, not only in its definite principles, but in all its relations and its connections with collateral subjects. Such absolute mastery of a subject is

the foundation of an almost incalculable power. And it must be evident to all who have seen the developments displayed in the course of his career as Secretary, that such gifts and such discipline have been invaluable. In the emergencies of business, in the crowd of perplexing cares, in the nice adjustment of delicate claims, his calm and sober mind, his far-seeing discernment, his rectitude and sound judgment, have been a tower of strength.

"His quietness was remarkable. It was not apathy, but self-possession, resting in the consciousness of the knowledge of what was true and right. His inward force was hidden in its motions,—for he was not demonstrative,—seen only in its results, as the forces of vegetable life are only discovered by the orderly succession of leaves, blossoms, and fruit. 'Good thoughts are little better than good dreams, except they be put in act.' His powers were all for use. Never a man was less a dreamer or a visionary. He was ready and willing, with a patient spirit, to meet the demands which incessantly thronged upon him. Now it was a friend, who needed advice; now an institution of learning, that asked the help of his wisdom in affairs. The collateral religious and benevolent organizations ever found the worth of his judicious and practical views.

"But chiefly in the sphere of his life-long duties were all the qualities of his mind and heart arrayed and exerted in doing good. For to him life was no aspiration and action of selfish desire. His aim was, supremely, the glory of God and the good of man,—the glory of God first, and that secured by the service of man. He bowed to no idols. He sought no earthly honors. He was agitated by no vain ambitions. His benevolence was the broad and comprehensive love, which estimated no object by its nearness, but aimed to weigh all by their worth. Those who enjoyed his friendship, knew full well how sincere and warm were his affections and how priceless his sympathy. The same truth and strength characterized his benevolent regards for suffering men in all the earth. His Christian heart was stirred with tender and irrepressible compassions for Chinese and Japanese, for Hindoos and Africans, for Turks and Armenians, for the Indians of our wilderness, and for the blinded Romanists of the old and new world. They were alike, to him, the objects of intense desire, and he lived for them, I had almost said amongst them, as really as he lived for and amongst those with whom he was daily associated. He thought, he planned, he toiled, he prayed, he gave, he denied himself, that the blessings of God's rich grace might come even unto the Gentiles. And yet, deep as were his convictions, settled as were his purposes, he never displayed the kindlings of enthusiasm, or indulged in the fitful blaze of impassioned zeal.

"How like to his Master he was, they best know who knew him best. He lived in His eye, loyal to him, to the truth, to the interests of his kingdom. Few men have pondered more deeply, with a broader view or a clearer discernment, those interests. Few have reached a more thorough consecration to the kingdom of Christ, in the practical devotion of might, and mind, and strength. To human judgment, it was as nearly a complete identification as can reasonably be looked for in the midst of human infirmity.

"But his work is done. The assurance which his life gives us that the same grace which prepared him so eminently for an earthly service has prepared him for exaltation and glory, is inexpressibly satisfying. Unto God be all the praise."

An engraved likeness of the deceased Secretary, which could not be prepared in season for this number of the *Herald*, will probably appear in some future number.

### INSTRUCTIONS TO DR. HYDE.

A FAREWELL meeting of great interest was held in the First Congregational Church at Chelsea, Mass., on the 21st of March, with a number of missionary laborers who were expecting soon to depart for their several fields abroad. Among them were Rev. Dr. C. M. Hyde, of Haverhill, Mass., and his wife, about to enter upon special work at the Sandwich Islands, to whom, in behalf of the Prudential Committee, Secretary Clark addressed the following remarks:—

DEAR BROTHER,—In view of the important trust committed to you, as the head of the Pacific Missionary Institute at Honolulu, it may not be improper to give you some general instructions in reference to your duties.

The main object may be defined to be the raising up of a native ministry in the Hawaiian Islands, partly for pastors of churches in those islands, and partly to act as missionaries in the Marquesas Islands and in Micronesia. The necessity of an institution of this kind has long been apparent.

The peculiar circumstances attending the evangelization of the Hawaiian Islands, for a time prevented any efforts to bring forward a native ministry. The interest awakened by their special and providential preparation to receive the gospel, the great encouragement early presented by the results accomplished, the fact that other fields were not open so as to receive those who were ready to engage in missionary work, resulted in the accumulation there of a larger missionary force than was ever brought together elsewhere in so limited a field. Forty years ago, when the great awakening began, which resulted in the addition of over ten thousand members to the churches in a single year, and over twenty thousand within three years, there were present in the Islands not less than ninety missionary laborers from this country, including twenty-seven ordained missionaries; or nearly one laborer, male or female, to every thousand of the population. As late as 1863, this number had not been reduced below seventy. The evangelical work, therefore, was in the hands of the missionaries. There was little need of developing a native ministry. But more recently the necessity for such a ministry has become apparent, in consequence of the death, removal, and infirmities of those remaining in charge of the work.

Another result attending this large missionary force was that the native Christians were kept in a state of pupillage. No responsibilities were laid upon them. They were watched over and cared for as children. The only direction in which they manifested any special activity in Christian work was in their large benevolence to Christian objects.

In the year 1853, when it was announced to the Board at its Annual Meeting at Cincinnati, that the people of the Hawaiian Islands had become a Christian nation, one fourth part of the inhabitants were in regular standing as members of Protestant Christian churches,—a larger proportion of the population, by far, than was to be found in the United States or in Great Britain. Schools had been established of different grades, from the common school to the board-



ing-school and the college, adequate to the wants of the people. A well-ordered civil government was devoting from \$40,000 to \$50,000 annually to educational objects; and \$24,000 were contributed the year before, by the churches, for the support and propagation of the gospel.

It was not till ten years later that any vigorous measures were adopted looking to the education of a native ministry. The necessity even then was not felt as strongly as it ought to have been, in view of the inability of such missionaries as still remained in the field to care for and develop properly the Christian life and activity of the native population. Some young men studied for a time, a few months, or a year or more, with missionaries, and were then placed in charge of churches; but their preparation was inadequate, and the results were not such as properly to commend the pastors to the confidence of the communities whom they served, or of foreign residents in the Islands. There were some notable exceptions, but the long period of pupilage had discredited the ability of native Hawaiians to assume such responsibilities. The natives felt their inability quite as strongly as foreign residents. Yet there were some men who, by pure force of native talent, and earnest consecration to Christ, did honor to the Christian name. Especially were such instances found among the Hawaiian missionaries sent to the Marquesas and to Micronesia. The confidence thus placed in them, and the opportunities as well as the necessity of independent action on their part, demonstrated the possibilities of the native character. The foreign missions conducted by the Hawaiian Board, in the islands just named, have had great influence for good in maintaining the Christian character of the native churches. In fact they have served in no ordinary degree to enable them to withstand the depressing influences affecting their Christian life at home. The work which they have already accomplished is the best promise of enlarged efforts in the same fields hereafter.

In 1870, when the American Board withdrew its care and supervision of the work in the Hawaiian Islands, arrangements were made to establish a seminary that should in some measure supply the necessities of the fields, both home and foreign, committed to the Hawaiian churches. Some of the older missionaries who were residing in Honolulu, and without other duties, were detailed to take charge of the Institution. They have accomplished a good work, and all that could reasonably have been expected in view of their age and enfeebled health; but they were not able to do all that was required, and each succeeding year has rendered them less and less able to do it. In the mean time, the need of thoroughly educated pastors in the Islands has become more and more apparent. If the churches are to be maintained in their integrity, and saved from drifting off into indifference and worldliness, or being led away from the simplicity of the faith once delivered to them, some adequate provision must be made for the thorough training of an evangelical ministry, not only to supply the needs of these islands, but to carry the work of evangelization into the wide and opening field stretching westward, toward the shores of Japan and China.

The work to which you are called is, therefore, one of prime importance, not only for securing the permanent success of Christian institutions in the Hawaiian Islands, thus supplementing and completing the work of the fathers, but for extending the blessings of the gospel amid the thousand islands, with their large population, in the regions beyond.



The Prudential Committee feel that it is desirable for you to be known and recognized as the head of the Institution, that you may be free to inaugurate and carry out your own plans, with such assistance as will be cheerfully rendered you by the older missionaries now resident in the Islands. Your coming will be gladly welcomed by all, and we feel confident, from your established character as a Christian scholar, from your past experience in the ministry, and your devotion to this great enterprise, that your efforts will be attended with eminent success. You will be welcomed, too, by the native Christians in the Islands. They will be glad of your counsels and of your suggestions, and it is hoped that by visiting among them, and becoming personally acquainted with them in their own homes, you will inspire such love and confidence in all hearts, that you may be enabled to work together as one Christian brotherhood, devoted to the success of the common cause.

Perhaps you may find it convenient to visit the missions in Micronesia, that you may better apprehend their wants by your own observation, and be enabled to encourage not only the missionaries now in the field, — American and Hawaiian, — but such others as you may be permitted to send out from the Institute.

We, therefore, cordially congratulate you and Mrs. Hyde on the prospect of eminent service in the cause of Christ in the position to which you are called; and all the more, that you take with you a Christian household. Society in Honolulu has much of the New England type and character, flavored with the missionary interest and devotion that have come down from a former generation. While you will thus have a home amid pleasant surroundings, in the midst of congenial Christian society, you will also have access to the Hawaiian people, not only in Honolulu, but in all the islands of the group. You will have opportunities of making suggestions for their social and moral elevation, as a means of bringing them up in all that belongs to cultured Christian life. Especially do we hope that you will be able to induce in them more of the sentiment of personal independence and self-reliance, and to develop that strength of character which shall enable them to withstand the unfavorable influences that have hitherto depressed them, and which still exist, from their contact with so large a foreign population.

You will advise freely with the Hawaiian Board in reference to the various plans you may adopt. Their acquaintance with the field, and their hearty sympathy in your efforts, will be of no little assistance to you, and a great moral support in your labors.

You may rest assured of the cordial sympathy and generous support of the American Board in the important work now committed to you.

The devotion and sacrifices of missionaries, and the prayers of many in a former generation, will shed a benign influence over you; while the warm sympathy and prayers of a large circle of personal acquaintances and friends, and of the still larger circle of those who love, and wait for the triumph of the kingdom of Christ, will, we doubt not, secure a large measure of the Divine blessing on your labors.

And so, dear friends, we affectionately commend you to God and the word of his grace, and to the special benediction of Him to whom is given all power in heaven and in earth, who, in bidding his disciples to go and disciple all nations, has promised to be with them even unto the end of the world.

## CONSCIENTIOUS USE OF WEALTH.

THE injunction of the Psalmist, "If riches increase set not your heart upon them," recognizes a danger, and a fact of too common observation. How few men of wealth give to objects of Christian benevolence according to their ability. How few increase the proportion of their giving to correspond with the growth of their estates. Yet we would believe that this number is on the increase. The three gifts, of \$25,000 each, not long since reported in Great Britain, to aid in establishing missions in Central Africa, following up the labors of the devoted Livingstone, find a worthy parallel in a like gift from a single firm in New York City to the Presbyterian Board, as reported in the April number of the "Foreign Missionary." These generous offerings may not have cost any more, or even as much self-denial, as the single dollar given by some humble, devoted follower of Christ, of whom the world may never hear; but they are happy illustrations of the Christian use of wealth on the part of those of ample means, which are quite too rare.

The practice of giving a fixed proportion of one's income to Christian objects, and of increasing this proportion till it shall embrace all save a suitable provision for one's current expenses, has been found a source of profound personal enjoyment and a means of conscious growth in grace. It brings men into such close relations with the Lord Jesus as are rich in blessing. Such a system of giving, deliberately entered upon, helps men to overcome their natural strong love of keeping for themselves the fruits of their patient industry and honorable carefulness. They really need some such help.

No man of our acquaintance has illustrated more fully the true use of wealth than that wise, good man, recently called to his rest, Deacon Porter, of Monson. Simple and frugal in his personal expenses, he gave largely, and with careful discrimination. He gave so much and so widely during his life that his bequests were a grateful surprise to many. He seemed, while living, to be his own executor, and yet prudently reserved a fund for contingencies, to be distributed after his death.

The frequent diversion of property left by will to other objects than those contemplated by the testator, may well encourage prudent men to distribute their benefactions while they can secure the realization of their intentions. Yet, in view of possible contingencies, many men will prefer to make legacies, and to enjoy the thought that when they are no longer here, the wealth which God has given them will be employed to further the kingdom of Christ, and thus perpetuate their influence.

In these days, while so abundant opportunities for the use of wealth are open on every hand, to meet the thousand fold wants of our Christian societies, generous donations and legacies for the promotion of the cause of Christ, and to secure to other nations and kindreds of men the blessings of our Christian civilization, may well have a place in the plans of large-hearted Christian philanthropists. While millions are given to endow educational and religious institutions at home, there is the greatest need of a few tens of thousands to lay foundations of such institutions abroad, on which populations awakened by the gospel of Christ may hereafter build. Indeed, it would be difficult to over-estimate the influence for good—for the promotion of the best interests of

millions of men — of the adequate endowment, at the present time, of Jaffna College, in Ceylon; of Central Turkey College, at Aintab; of Armenia College, at Harpoot; or of two or three Chairs in the scientific department of the training school in Japan. If it were ever right to envy, we should be tempted to envy the privilege of men of consecrated wealth, who should now lift the debt resting on the American Board, bidding it go forward into the opening fields, and should endow the institutions just referred to, so intimately connected with the progress of the cause of Christ in the world.

### THE SUFFERING IN TURKEY.

THE condition of the great body of the people in the Turkish Empire is rapidly becoming one of the greatest wretchedness. Actual war could add but little, save in the loss of life, to the misery now resulting from the prostration of business, the uncertainties of the future, the depreciated currency, and the crushing taxation on all classes, in this struggle for existence on the part of the Turkish government. Demoralization and anarchy everywhere seem imminent.

The suffering brought on the native preachers and teachers connected with our missionary enterprise, in consequence of the retrenchment forced upon the Board, leading to the dismissal of some and the diminished salaries of others, finds sad but truthful expression in the following extract from a letter recently addressed to the missionaries at Constantinople, by a native preacher, for nearly thirty years in the service of the mission: —

"I have with joy continued to labor at Zaharia village, with the cordial consent of the brethren, who, although very poor, have yet maintained a separate congregation unitedly. But the ceasing of your kind assistance astonished me and grieved the brethren, as their petition sent to you testifies. Nevertheless, I continue my labors, hoping that you, who love the Lord's work, will not leave unconsidered both the request of the brethren and my tearful cries. Oh, my dear brethren, you did esteem me highly, and I also respected you. Is it so now, that when you see, with joy, this newly opened door in your field, you wish to abandon it? If you see a fault in me, I beg you to tell me of it and I will humbly confess it. . . . Oh, brethren, you who love Christ, why do you leave me thus, at such a time as this, when I can get nothing from any one. Oh, kind brethren, do not leave your poor brother in his old age, who has been a laborer under the pleasant yoke of Christ from his youth, who is still in the work, blessed be God. Imagine, once, in what a pitiable state I am! Seeing the necessities of my poor children for food and clothing, wrings my heart with anguish, and for resting my perturbed spirit I often implore, weeping, my faithful Creator, that he may care for us. Then, oh, respected brethren, have pity, as the honored instruments of Divine guardianship, and be pleased quickly to quiet our hearts by writing to me the promise of continuing your kind aid, that the blessed work may be continued for the love of Christ, and the comfort of the laborer and his family."

In view of the misery and suffering of these faithful servants of Christ in this time of need, the Committee have felt constrained to authorize the mis-

sionaries to make some special grants in aid of such as have been laboring with them in the work of evangelization.

The Protestant communities are also suffering in like manner. Families that a year ago were able to provide for themselves, and aid in the support of their religious teachers, are now objects of charity. The sympathies of the missionaries, and their ability to aid from their own scanty means, are taxed to the utmost. They have applied to friends in England and Scotland for help, and would gladly receive, and disburse wisely, any sums placed in their hands as a relief fund, through the Treasurer of the Board.

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### SALUTATIONS AND THANKS FROM AN ORIENTAL FATHER.

VERY HONORABLE AND BELOVED BADVELLY WHEELER:—

While you have been separated from us, I have for a long time wished to know the state of your health, and very often your image appears to my mind, as if you give counsel to the students, or preach in the chapel. We often speak of you in our home, and especially since the building of the college building, where my Krikore and Mardiros attend. When they come home from school, and, according to its rule, begin to study and labor to advance, I am greatly delighted at seeing their progress, and then I often pray for your life, and especially these days, since the examination of the schools took place, both the male and the female. The boys' examination lasted two days, and I was present. Though I did not understand the studies, yet from the appearance of teachers and pupils, and especially from the manifest satisfaction of the teachers with the answers, I was filled with gratitude, to manifest which I wished to write a letter to you. We are, indeed, grateful to you, the missionaries who are here, Badvelly Allen, Badvelly Barnum, and the new-comer, Badvelly Browne, who earnestly labor both for the churches and the schools; and we cannot fail to remember the debt of gratitude we owe to benevolent men in your land, for their efforts and liberality, by which they wished to enlighten our land by Christianity and civilization.

When I think of the enlightenment and the wealth of your country, and the poverty and darkness of our land and its people, it seems to me a thing impossible that our land should be enlightened; but when I reflect upon God's mercy, I see that to him all things are possible. And especially when I see the progress made during the past ten years, my faith is strengthened that such schools are possible, not only in cities, but even in country towns. There certainly will be a great change, even as in these days we see even among the Mohammedans, who praise this school, even Turks coming to its examination, which to us is a great thing. I, then, make known my gratitude to the American Board, to all its members, and to all the distinguished persons in it, whose names are unknown to me, whether treasurers, secretaries, or missionaries, who, as fathers for children, care for us, and desire that we be happy, both in this world and in that which is to come. My hope is that no one of them will fail of his reward in the day of Christ's appearing.

I send my salutations, also, to the beloved brothers and sisters in Christ, distant indeed in the flesh, but in spirit near. Now we know them not, but

in heaven we shall know them. We are children, you our fathers and teachers, and we shall be glad when we see each other. I beg you, if you deem it proper, to read this letter to many brethren and sisters.

If you inquire in regard to our village, many new persons come to church, signs of awakening are seen among the young, and we hope that during the coming winter the gospel door will be more widely opened. We need your prayers, and as you aid by your efforts, so we beg you to help by praying.

[Signed]

ASTREAS KRIKORIAN.

1876, November 9. At HUSENIK, of HARPOOT.

## SALUTATIONS OF AN ORIENTAL DEACON,

WITH SPECIAL APPLICATION TO OCCIDENTAL DEACONS.

HARPOOT, November 25, 1876.

HONOR-WORTHY BADVELLY WHEELER:—

Since your departure, we not only desire to see you, but in many things feel the need of your labor. We never can forget you, and always pray that the Lord will reward you with his great riches; for the memorial of your unwearied toil is ever before us, namely, your sickness. If you inquire about the work here (in Central Harpoot), we are in a quiet state. The work is advancing slowly.

In these days there is an awakening among the young to form a society for the College. The war causes great excitement among the people generally, and this is a hindrance to the work, for we are afraid that other nations will do us harm. I have this year the same desire as in days when you were here, to enter the service of Christ. I would spare neither time nor money, desiring always to busy myself in Christian work; but the number of my children is a hindrance, and such is the state of my business [of tailoring] in the city, that by laboring all the time, I am only able to support my family. You know that I have already spent what money I had; because, so long as anything remained, I could not neglect Christian work so long as there was anything to be done. Since, now, I cannot both work as a tailor and a Christian laborer, I wish in some way to do the last only.

When I wrote the former letter, I remembered that some benevolent Americans had sent us the light of the gospel, sparing neither their money nor their children in seeking our salvation. And I thought, I, a deacon, can at least send salutations and thanks to my fellow-deacons, and I sent them.

Having such a desire to engage in Christian work, since writing the previous letter I have been constantly asking, "Can it not be that, by the favor of some deacons, I busy myself constantly in work for Christ, feeling that Christ has given it me to do?"

So I write this letter, that if you please and deem it proper, you pray to the Lord about it, and if he make it plain that it is a good plan, he incline some deacons to aid, so that this my desire may be gratified. If the plan fail, the will of the Lord be done,—it is blessed,—and I will work on as I have been doing.

Would that without aid from any one I could give all my time to work for



Christ. The work which I should like to do is, to go by day, and in the evenings, from house to house and shop to shop, selling the Bible to those who are buried in worldly care. I would tell them they are mortal, and that they have precious souls, and thus try to save them. I would visit the sick, and afflicted, and poor, trying to comfort them. I would visit divided families, and try, by the gospel of peace, to reconcile them. I would collect from the rich to feed the poor, which, indeed, is my present duty and office, and do any other labor which you should appoint, the Lord helping me. Would that at least some deacon might write me in regard to this, that when by and by we meet each other, we may rejoice over the acquaintance thus formed. I shall never forget the debt of gratitude I owe to those who enlightened us with the gospel light, and I shall ever pray that the Lord may reward them.

[Signed]

KIROSE HINKLIAN.

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ITEMS FROM THE MISSIONS.

Mr. GORDON, of Osaka, *Japan*, notices the addition of fourteen persons to the church there, January 7th, and the forming of a new church (noticed in the Herald for April), to which six or seven members of the First Church were dismissed, and says: "The members remaining in our First Church, for the better prosecution of Christian work, have divided themselves into four bands. Each band has its special field, and we hope that, with God's blessing, it will not be very long before a Christian church is planted in each of these fields. These bands will make the attempt to pay the expenses of the work which they are opening. One or two of them have rented houses, and will, we hope, in addition to this, furnish the necessary funds for running expenses, including copies of the Gospels, Hymn-books, etc."

Mr. Learned, of Kioto, reports, February 3d, sixty-seven boarders in the training-school there, and more just coming. "We have just about all we can accommodate in our present building."

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Mr. Sprague, of Kalgan, *North China*, "with great pleasure" sends "good news," January 12th. He reports an interesting Sabbath evening Bible-class in his study, and says: "My two servants had been reading the Bible by themselves for some time. About Thanksgiving time one of them found joy and peace in believing in Jesus. He was soon baptized, after passing a highly satisfactory examination, and we have since sent him to the training-school at Tungcho. Soon after this our other servant also found the Christian's joy in trusting all to Christ. And just before Christmas another, a son of Mr. Williams's servant and a scholar in our school, told us of his new-found joy in coming to Jesus. Don't you think we all had a merry Christmas? All missionaries know how deep and thrilling was our joy over these first children of idolatry whom we have seen come out into the sunshine of God's dear love. There are three others who have asked for baptism, and several more for whom we are earnestly praying. Another encouragement is the ready sale of books here now. I cannot describe to you my great joy in beginning to feel able to make known something of the blessed gospel of salvation to these benighted souls; but per-



haps you have heard so many other missionaries tell of their joy in first becoming able to preach Christ to the heathen, that you will understand my happiness. I thank God and press forward."

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Mr. Bruce, of Satara, *Mahratta* mission, reported, January 5, that a Mussulman lad, whose case he had before mentioned, had been examined and approved by the church, and was expecting to be baptized the next day. He had also just received a call from a Mussulman who appeared to be in a very interesting state of mind. After asking whether the Christian Scriptures promised true worshipers present visions of God, etc., he said that his sacred books promised him a vision of God, if he would diligently seek him. That he had been seeking him for twelve years, and had never had the vision; and that he was beginning to think the book that made such a promise was not worth much. "He told me of others who were interested, from having heard our bazaar preaching, — that a few days ago six persons were speaking of it, and wanted to come and see me, but were detained by the fear that people would talk about them."

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Dr. Thom, of Mardin, *Eastern Turkey*, thinks there may be a decidedly erroneous impression in regard to the healthfulness, or unhealthfulness, of that place. He says: "My experience here has extended over a period of only about two years, but I have made some observations in that time, and find that the rate of mortality in this city is very small as compared even with cities of similar size at home. But I need not take you into a filthy city, where the door-yard of every house is a quagmire, but around our pleasant missionary premises, with which any one in the home-land might be pleased. Our location is about one thousand six hundred feet above the Mesopotamia plain; so that the air we get is invigorating, and in the summer, should it become greatly heated from our close proximity to the plain, we can betake ourselves to 'Rocky Rest,' some five miles further back from the plain, and on a higher range of mountains, where there is always a cool breeze through the night." He notices the deaths of missionaries there, — two in eighteen years, — and the instances of breaking down in health, and thinks none of them can be fairly ascribed to the effects of climate; says all the members of the mission circle now at Mardin are in excellent health; and adds: "I have visited a number of places throughout the Turkish empire, and none of them have the attractions, in a hygienic point of view, that Mardin has. We occupy a situation on a high range of mountains, outside of the city, with abundance of good water and fresh air, and all the work one can desire. Could more than this be needed in any land?"

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In view of reduced appropriations, Mr. Richardson, of Broosa, *Western Turkey*, is constrained to cry out: "We must confess to not a small degree of disappointment in regard to our appropriations. Our estimates had been made with so much care, and were so vital in every part, each item being a fruit-bearing branch, that we did think you would spare them. If an enemy, or some ignorant stranger had done this, — but alas, the cruel blade has been used by intelligent friends! That they put forth the hand moved by a high sense of duty we do not question, but whether they might not have heard a voice say-

ing, 'The Lord will provide,' we may doubt. With the letter of June 6th before them, how could they cut away 20 per cent. from native agency, 30 per cent. from rent, and 60 per cent. from aid to build chapels! We have not a ray of hope that anything we might say would avail to change the decision in the least, but it is some relief to tell you how we feel. The projected female school, and other work at Angora, must be given up; the faithful brother at Turkmen, who has gathered a community of thirty families, and a school of forty, must be dismissed; the salary of every helper must be reduced; the burned out and houseless brethren at Banderma must continue to worship in a little room of a crowded khan, when they cannot meet under a tree; and those at Moohalich must keep on warning outsiders not to come to their meeting-house, lest, like the tower of Siloam, it should fall upon them."

Mr. Gulick, of Santander, *Spain*, wrote, March 3d: "Reaching home at midnight, last night, I was met by alarming news from Alevia, where there seems to have suddenly commenced a reign of terror. A new priest and two Jesuit missionaries have been sent there from Oviedo, and crowds of fanatics have come in their wake from the surrounding villages. Last week our colporter was set upon by them and driven out of the village, in the midst of a shower of stones; and three days ago my assistant escaped, as he thought for his life, by an unfrequented mountain path. Our friends are in great distress, and their position is one of great difficulty and danger. May the Lord help them! Pray for them. I hasten there by to-night's coach, to inform myself of the exact state of affairs, and to see if I can do anything for them."

A long letter from Mr. Edwards, of Guadalajara, *Western Mexico*, of different dates, from January 1st to February 14th, notices the disturbed condition of the country, and many false reports, as interfering seriously with the prosecution of the work in the villages, and even in the city. Two of the Protestants, who returned in October from a missionary tour of two months, brought a report full of encouragement. In a single city they met, in a few days, more than four hundred persons who seemed anxious to be instructed as to the true way of life, and to have a missionary sent to them. But some members of the church had proved unworthy, occasioning much perplexity and necessitating excommunication in several cases, while at Ahualulco, also, the Protestants had been sadly troubled by the conduct of their preacher. On the first Sabbath in January twenty-four persons were received to the church at Guadalajara; the congregation on that occasion was "four hundred or more"; and at his later dates, Mr. Edwards was able to speak of the condition of the church, and the prospects of the work, as very hopeful."

## MISSIONS OF THE BOARD.

### Zulu Mission — Southeastern Africa.

#### A NEW STATION BEGUN.

THIS communication, written from Indunduma, November 18, gives an account

of missionary work formally commenced at a considerable distance from any point which has been hitherto occupied by the Board. "I arrived here with my family," says Mr. Pinkerton, "November 1. We

came from Umtwalumi in a light spring-cart, and made the journey in seven days of actual traveling, though my large wagon was more than two weeks on the road." He had made a previous journey to the same place, with a view to such preparatory arrangements as should be found needful. The following extract, giving an account of this preliminary visit, can hardly fail to be interesting:—

"You may like to know how we begin a station, more than a hundred miles from a town or village, and fifty miles from a country store where Europeans can obtain supplies! As it was the end of winter, it was cold up here, and the grass was dry. Coast oxen, therefore, could not come. So I came on horseback; and two natives brought a few tools and a very few articles of general convenience. I arranged with an up-country teamster to bring me some sawn timber and some supplies. The timber is sawn about twenty miles from here. I helped him make road two days and a half, and came on here with my servant and as much as we could bring, expecting the teamster with the load to arrive the following week. We arrived here September 7, settled down in a kraal for five days, until a hut fourteen feet in diameter, for the erection of which I had previously arranged, could be completed. Then we camped in that hut, and worked with our might to get timber and wattles wherewith to make a larger and better one. Wood is scarce here, and we gathered the wattles but slowly. However, we succeeded, with such aid as could be got, in building a 'Bassutu hut,' eighteen feet in diameter, with upright wall five feet and a half high, plastered, oval roof seven feet from the ground, covered with grass. It has a door and window. I left here to go for my family October 10.

"To return a little. The teamster did not arrive with the timber and supplies as expected. He was ill. My small stores, which I brought with me, were not much for a man hard at work. But I felt there was no time to lose; so I used a larger proportion of native food, which was plentiful, and stuck fast to the work. About the 1st of October,

this load came, and most welcome it was. There was a late spring snow-storm at this time, which was a reminder of April storms in New England. A load of our goods arrived from Umtwalumi in a few days. We have had some hardships to endure since the family arrived, but our health does not seem to have suffered from them. Of course, we are pushing for a small house in addition to our present quarters, which we hope to have ready for use in the course of a month. These buildings are not expensive or permanent, but will answer until we know just what is to be our work in this region.

"We have had a meeting every Sabbath, since my first arrival here. From thirty to forty persons have attended, some regularly. When we have more room, I expect to use the eighteen foot hut for a chapel, school, and study. That will give room for an increase of congregation. The smaller hut has been crowded."

Mr. Pinkerton mentions, incidentally, another item of intelligence which has a value that will be generally recognized:—

"Ira Nembula is twenty or twenty-five miles from here. He tells me that he is much wanted there by a raw tribe, for whom nothing has ever been done. They attend meeting, and the children are learning to read. He is about five miles from a Wesleyan out-station, but he thinks there is abundant room. He is aided by our Native Home Missionary Society."

#### THE REGIONS BEYOND.

Our brethren in South Africa have felt a strong desire to commence missionary operations further to the north; but the Committee have been kept from yielding to their wishes by financial hindrances. They naturally, however, take a deep interest in all that bears upon this deferred endeavor; and Mr. Pinkerton has stated certain facts in this letter which will undoubtedly interest many in the United States:—

"I have had two letters from a young missionary, who was with the French brethren in Bassutu land, for a time, having been sent out by the Free Evangelical

Church of Canton de Vaud, Switzerland. He and a colleague have gone to the north part of the Transvaal. I will transcribe a few sentences from his last letter to me. 'The day before I received your kind answer, I was talking on the road with a band of Amatonga, who were returning from the diamond fields. "Who is your chief," I asked. "Umzila," was the answer. "Do you know God?" "We have heard a little about him, but we do not know him." Then I told them that some missionaries from Natal had gone, or were going, to teach their nation about God. They almost shouted for joy, crying, "Now we shall live in peace. Our chiefs will no more eat us up, if they hear this Word." They seemed so delighted and ready to follow any missionary; you can imagine my disappointment, when the post brought me the news that your Board had, for the present, relinquished the plan of going to Umzila. It is not the first time that I have met with Umzila's people. There are always some of them on the road to Zoutpansberg. It is not my place to give advice; but . . . should the financial position of your Board be better next winter, it seems to me that the best plan would be, if possible, to go to Inhambane by steamer, with a small wagon and donkeys. You could go anywhere in all the country, and choose a healthy spot. We earnestly hope that the Lord will enable your mission to enter into that region.'

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### Western Turkey Mission.

#### THE STORY OF THE TALAS (CESAREA) BELL.

READERS may remember a single paragraph in the *Missionary Herald* for January last, in regard to "a bit of mob violence" at Talas, the suburb of Cesarea, where the missionaries dwell, in opposition to the hanging of a bell upon the Protestant school-house there. A letter recently received from Mr. Bartlett (dated January 25) gives an account of the whole affair so pleasantly, that, though somewhat long, most of it should find a place in the *Herald*.

"I promised to give you some account

of the Talas bell affair. This bell, the gift of William B. Hatch, Esq., of New York, arrived at Talas in May, 1876, but no immediate efforts were made to raise it. Soon after its arrival murmurs of opposition were heard from the Turks, clearly indicating that they would not willingly submit to any such innovation. Standing as our building does on the border of the Moslem quarter of the town, surrounded, in fact, on three sides by Turkish houses, and within a hundred yards of the Turkish mosque, opposition was what might have been expected. Two or three years before the Moslems had defeated a similar enterprise undertaken by the Greeks, in another part of the town, and hence were more confident of success in this case. Informed of the feeling manifested we waited, hoping for a change, as many of the Turks in that quarter had always shown us decided friendship. We said little, as little was said to us directly, but our friends kept us informed in regard to the feeling. Multitudes called to see the bell, all pronounced it a fine affair, and all wanted a *lift* at the stranger before leaving. We always, and everywhere, represented it as a *matter of course* that the bell would be used, since it came for that purpose, but that we were in no haste, and could afford to wait, by no means desiring to break with our neighbors.

"We did not think it best to ask permission of the government, fully believing that they would avoid responsibility, and we could learn of no law prohibiting the ringing of bells. If we should make the attempt and fail, then we could appeal to government for protection, in what we regarded as our right.

"About the middle of June I sought an interview with the Imam (priest) and two other leading men in the district. They pretended that, *personally*, they had no objections to the bell, but assured me that their neighbors were not pleased with the movement, and would never consent to it. I assured them that we would do nothing contrary to the law; and that, by hanging the bell, we hoped to confer a general benefit upon the town, by supplying a want arising from the scar-

city of time-pieces in the community. Such an argument, however, could make but little impression, since, in their minds, the whole enterprise was a blow at the honor of Islam.

"At length we perceived a change in public opinion, or at least a division. Some said, 'What harm can the bell do us? The other Christian communities have bells, and why not these as well?' Others said, 'Did not these men feed us and save our lives, during the famine? Why should we oppose them in this thing?' Still the opposition contended that such an innovation in a *Mussulman* quarter was a thing quite impossible, and so the discussion went on, and through the summer the new bell was a never-forgotten topic of conversation.

"At length, believing that nothing could be gained by longer delay, at the advice, also, of the Protestant pastor, himself a member of the Governor's council, and a man of great influence in that position, on the 12th of September we resolved to make the attempt to raise the bell to its appointed place. Accordingly, about noon it was quietly transferred from our house to the school building. But no sooner did it make its appearance than, from the children in the street and the women upon the roofs of the houses, the cry was heard in every direction, 'The Bell,' 'The Bell,' 'The Bell!' Men rushed from their houses, their shops, and the market, and in the space of five minutes a rabble of from forty to fifty had assembled in front of the street door, and with loud knocks were demanding admission to the court. At first we paid no attention, but the crowd were impatient, and soon a boy scaled the wall, and before any one could prevent him, had succeeded in opening the door from within. Mr. Farnsworth now hastened to the door, but once opened it could not be closed, and after a moment's parley he was forced back into the court, receiving at the same time a blow upon his arm, the effects of which were visible two weeks afterwards.

"The mob at once gathered around us and the bell, with loud and angry words demanding why we had made this attempt without their permission. Seeing that all

effort to accomplish our object then would be vain, we desisted from the undertaking, but refused to carry the bell back to the house, and drawing it into the audience-room, where the school was then in session, we left it to bide its time in silence.

"An appeal was at once made to the government, asking that if the hanging of the bell were contrary to any existing law they would formally prohibit the undertaking; but if not, that they would defend us in the exercise of our rights, and punish the leaders of the mob. To this appeal the government declined to give any formal attention, simply advising us to live at peace with our neighbors.

"Upon this, a careful statement of the facts was made to our Ambassador, at Constantinople, Mr. Maynard, who, with characteristic promptness, at once took measures to secure to us our rights, and *promises* that justice shall be done. He was assured by the Minister of Foreign Affairs that the bell should be hung, and that the local Governor should himself be present, in token of his approval. After some delay the Pasha received an order from Constantinople to punish the leaders of the mob, and a part of the men were arrested, but released the same evening, on giving security for subsequent appearance at court. After further delay another order came that the bell should be hung, and we were informed that the order would certainly be executed; but still time passed, and we had only the promise.

"Finally the Pasha summoned, for consultation, eleven of the leading Turks in Talas, and, in the absence of our representative, a plan was hurriedly concocted by which the hanging of the bell was postponed for a period of twenty-one days. Patiently we awaited the expiration of this time, and then again urged the execution of the order.

"The Pasha now sent an officer to Talas, with directions to prevent all opposition, and to see the bell successfully hung. He came on Sunday, and by Monday morning a formidable opposition had again manifested itself, the enemy



declaring that the bell should not be hung till another appeal had been made to government. The officer came to us, saying that he could not take the responsibility of resisting such a force, and must report to his superior, but he hoped, still, to accomplish his object before night. Several of the rioters were arrested and taken at once to the city (Cesarea).

"The opposition sent their priest to the Pasha to make complaint, but the latter refused to listen to his plea, and harshly dismissed him from his presence. About two hours before sunset the officer came again, saying he was ready to execute his orders. Mr. Staver and myself at once repaired to the school, called together a few friends to aid us, and before the sun had reached the horizon the tongue of the prisoner was loosed, and his cheering voice rang out upon the air, distinctly heard through every street and alley of the town; while thousands of persons, who had watched with intense interest the progress of events, at once breathed more freely for the good news.

"Thus the long-delayed event was accomplished quietly, and in its accomplishment we are constrained to acknowledge a marked divine interposition. Besides the officer sent by the Pasha, there were present several policemen stationed in Talas, and the affair was witnessed by a large number of persons from the roofs and windows of the houses above.

"This was December 4th. A great victory had been gained, in view of which the enemy were decidedly crest-fallen. They had declared that the bell should never be hung; that nothing less than a firman from the Porte could secure such a result. It was even declared that the entire district, of one hundred and eighty families, had pledged themselves with an oath, that in case the government should cause the bell to be hung they would leave the district in a body! This was of course mere bluster, but it shows the strength of the opposition.

"Soon after this, it was understood that certain parties had telegraphed to high authorities in Constantinople, complaining in regard to the bell, and a few days later an order came from the Vati Pasha

at Angora, that a report should be forwarded to him, giving the location of the building, the height of the bell, and its distance from a neighboring mosque. In obedience to this order, a commission was sent from Cesarea to make the requisite measurements and report. This commission entered the premises on the 12th of December (the school being in session), took such measurements as they pleased, and departed, leaving us as ignorant of their plans as before.

"Since that time little or nothing has been said by the opposition in regard to the bell, and we continue to ring it daily for the school, and on the Sabbath for the congregation, as if no one had ever made objection. We hope that no new opposition will manifest itself. We believe the Turks are convinced that we have no desire to annoy them, but are simply persistent to secure our rights, which they cannot deny. Some of them expressed much satisfaction that, during one of their festivals recently, for three days, we voluntarily refrained from ringing the bell, though, with that exception, we have continued to ring it freely from the first."

#### CHEERING PROGRESS IN THE CESAREA FIELD.

Mr. Farnsworth wrote from Cesarea, February 14th:—

"I am just home from a most delightful trip of thirty-five days. Spent eight days in Yozgat, and am very glad to say that our preacher seems to be getting a pretty strong hold there. . . . The Protestant communities show good evidence of substantial progress. Especially are they learning to make a right use of their liberty, a thing that it has been very hard for them to learn.

"To-day I am sending off my report of the book department for 1876. The aggregate of cash sales for books during the year was about 23,000 piasters, much more than in any previous year. This, in view of the hard times, we think remarkable. Including books given to the very poor, more than 26,000 piasters, or about \$1,000 worth of books were put into circulation in this field during the year. Remember that about one half of these are sacred Scriptures, and I know you will rejoice



that so much of this 'good seed' has been sown.

"I am also sending off our annual tabular view, and will give you some of the most important items. We now have five churches in our field and four pastors, although only two of the churches have the care of pastors at present. The Moonja-soon pastor is doing good service in the much larger field of Gemerek and vicinity, while his place at M. is filled by another man, who has an admirable wife, a graduate of Marsovan boarding-school, and long a valued teacher in Cesarea, to help him. Pastor Michael, of Sivas, has come to our help and is doing excellent service at Chomaklu. Baron Garabet, of Nigde, a highly valued and efficient fellow-laborer, has been released from the field of toil, and transferred, as we trust, to the field of triumph. Our licensed preachers are but three, half as many as last year. We show a list of 42 teachers against 31 last year, and 21 other helpers against 14 last year, but the list includes several but temporarily employed, and some assistant-teachers that receive but very small wages. The whole list of laborers is 70 against 54 last year. We hope that, almost without exception, they are doing good and efficient service.

"Nothing in the figures is more encouraging than the item of churches. The number admitted to membership during the year was 89. The largest number ever before admitted was in 1875, — 47. The congregations, too, are exceedingly encouraging. The average attendance upon worship on the Sabbath is 2,785, an advance of 803 on last year. The pupils in Sabbath-schools are 2,015, — more by 257 than last year. The growth of the Protestant community was 354, making a total of 2,664.

"We are much pleased that the contributions show an aggregate of 25,530 piasters, an advance of 3,500 on last year. You must remember that here it is war times, business is worse than at the time of the famine, and there is the greatest confusion in the currency. There has been a good growth in the schools. The aggregate number of pupils is 1,922, more by 416 than one year ago."

### *Eastern Turkey Mission.*

#### LAWLESS VIOLENCE — UNCERTAINTIES.

SEVERAL letters from the Eastern Turkey field notice the unsettled and threatening condition of affairs, while the "war cloud" is hanging over the land, and express grave doubts as to what duty may require the missionaries to do in case war should come. But while everything connected with the eastern question continues so uncertain, it is not needful to publish much of what is said upon the subject. Thus far there has been little serious interruption of missionary labor, and many of the brethren hope for the best, even if there should be war, — hope that they might remain, with their families, even at the interior stations; or at least, sending their families to some place of greater quiet, might themselves remain with the prospect of much usefulness. The following extract on this subject is from a letter from Mr. Cole, dated Erzroom, January 24th. He had recently returned from a tour, by himself and Mr. Pierce, in the southern portion of their field, and writes: —

"We found some things to encourage in the Khanoos region, and not a few to discourage. There is no end to oppression during such times as these. The soldiers lord it over the poor villagers in passing to and fro. They devour and carry off from the villages in the most profligate manner, and the lawless Koords, now rendered doubly lawless from the occupation of the government in other quarters, pounce down upon them in a most merciless way. The Koords also make their appearance with cattle, horses, etc., and forcibly give them over to the Christians to be wintered. Slight resistance is made the ground for severe beatings. Kidnaping poor, innocent girls has also been a terrible trial in some cases in those parts. One of our people was obliged to send his daughter to a distant city that she might not meet with a similar fate, for they had learned of a plot to steal her away from home and friends.

"These same Koords are bold to make their threats in regard to the spring.

They propose to make general havoc among Christians then, and divide their property among themselves. It was said some of them even go so far as to begin to apportion off the goods now. Two Koords have an altercation respecting a Christian's nice horse. One says 'It shall be mine in the spring,' while the other withstands him, and they have at once a fight over the matter.

"This gives you a mere glimpse of the state of things in the region we visited. To tell the whole would require volumes. I have letters before me on this subject from some of our helpers in those regions, the translation of which would bring tears to your eyes. But why need I trouble you with the matter, since our government is too far removed to mix in this eastern question? We found many of the villagers longing for the Russians to come, or anything for a change, without any thought of the future, comforting themselves with the feeling that their condition could not be worse than at present.

"Can you wonder, then, that it should seem hard for us to think of leaving our little flock, scattered up and down among the wolves of this fierce land? As the Protestants are a diminutive sect, no doubt greater trials would come on their heads. Our presence here would serve as a rallying point to keep up their courage, as well as be a perpetual voucher to the power of the religion we profess. I can well conceive that we might be so situated as to accomplish more for the truth, both with Christians and Mussulmans, in a short space of time, than for years under ordinary circumstances. Pray for us, that we may do aright in all things, and acquit ourselves as becomes brave soldiers of the Captain of our salvation."

Mr. Parmelee, of the same station, had also made a tour with the Erzroom preacher, in another direction. He wrote, February 15:—

"I never found the people more ready to listen to the gospel message, and it is a painful circumstance that we cannot prudently, in these war times, engage in touring as freely as heretofore. We met with

no serious adventures. We saw many soldiers, and my traveling companions told me that some of them, inferring from my hat that I was a Russian, gnashed their teeth on me. They offered, however, no personal insult, which they might do under favoring circumstances.

"This tour was specially pleasant because of the efficient aid of the preacher and his deacon, in the line of self-support. It is very gratifying that the people of Erzroom are beginning, both by precept and example, to help forward the cause of self-support in other places. With such efficient coöperation it will go forward as rapidly as the impoverished condition of the poor people will allow."

NEW CHURCH IN THE MARDIN FIELD.  
A JOYFUL SABBATH.

Mr. Andrus, of Mardin, wrote on the 6th of January:—

"Sabbath before last was for me one of the most laborious, and at the same time most delightful occasions that can occur in a missionary's experience. On the Friday previous I left home, in company with our good sisters Misses Sears and Pratt, and a delegate from the Mardin church, to go to Däriki (an out-station some twenty-seven miles west of us), in answer to an invitation from the community there, to assist in forming a church and ordaining their preacher as pastor. Saturday was spent in examining candidates for admission to the church, and this most necessary work was faithfully done. Of the twelve who presented themselves, nine were thought to give satisfactory evidence of a work of grace in their hearts, of whom two were women.

"The Sabbath dawned pleasantly, and within an hour after sunrise the little chapel began to show signs of an eventful day among the Protestants. I preached a short discourse, after which we proceeded to the formation of a church, using two languages, the Arabic and the Armenian, for the intelligent understanding of all parties. The novelty of the proceedings interested the large audience of outsiders, who had come to see how the 'Protes' did things. At noon, a still larger audience crowded into the little

chapel to witness the examination of the preacher, and his ordination. This occupied an hour, and no reason appearing to warrant a stay of proceedings, the preacher was duly ordained, and installed as pastor of the young church, gathered as the fruits of his labors.

"After an intermission of less than an hour, for a third time the capacity of the chapel was well tested, by the multitude from the other communities who thronged in to see how nearly the celebration of the Lord's Supper conformed to their celebration of the Mass. After an appropriate discourse in Armenian, by teacher Yusef, and the administration of baptism to those who abjured their baptism in the old church, and to the children of the new church members, the first communion was enjoyed by this little church, they receiving the bread from the hands of the missionary, and the cup from their much beloved preacher and now honored pastor. The sun was setting in glory as we left the chapel and closed the delightful labors of that day of gladness. It is our prayer that this church may prove a vine of the Lord's planting, and that it may bring forth much fruit.

"The work in this village was begun in 1863, the present pastor having been sent by Mr. Williams, to spend the winter months of recess in the theological school. In 1865 he was permanently stationed there, has labored diligently these past eleven years, amid frequent persecutions, and under God's blessing has been permitted to gather a congregation of more than forty, and now to see a little church of nine members started from this congregation. More than once he has suffered imprisonment for the truth's sake, and once his life was spared because an old flint lock, in the hands of a would-be murderer, missed fire, leading the offender to conclude that God had not seconded him in his bloody purpose. Such at least, upon his becoming a Protestant, was his manly confession to the preacher himself. The village is notorious for theft, robbery, and violence, in which deeds one at least of the new church members formerly rioted, but now humbly hopes he has 'put off the old man.' In striking contrast to

what we were rejoicing over upon that happy Sabbath day was a bitter riot which twice occurred at the other end of the village, during the hour of our worship, between the two clans which divide the Moslem portion of the community, and in which Moslem women, armed with stones, figured conspicuously.

"We are all well, and continue unmolested in the prosecution of our work, except that the unsettled state of the country renders it prudent to abstain from extended tours. In the event of actual war with Russia it is impossible to predict what may occur. But the Lord reigns, and 'what time we are afraid we will trust in him.'"

#### THE FIRE AT VAN.

Readers who have seen newspaper statements in regard to the fire at Van, in November last, will be glad to see some account of the case from missionaries there. Mr. H. S. Barnum wrote, December 23d:—

"During the evening of the 13th ultimo we saw fire in the direction of the city, but supposed it was a single house burning. Next morning we learned that it was the markets, which, report said, had all been destroyed; and on going in ourselves, we found the report not much exaggerated. It appears that during the evening fire broke out, at short intervals, from several centers; that almost immediately the soldiers, and soon after a rabble of the city Turks, filled the markets and helped spread the fire, breaking open the shops which it did not reach. The central and best parts of the markets were burned, and nine tenths of the shops, probably, were broken into. A few rescued their goods, but many when fleeing with them were stopped, beaten, and robbed by the Turks. One man thus beaten has since died, and two bodies—one that of a Turkish moolah—have been taken from beneath the ruins.

"In looking the matter over coolly some things seem plain. It was evidently a premeditated affair. Some Christians were warned by Moslem friends to be on the lookout days before. It is clear, also,

that the army officers were privy to it. They could have restrained their soldiers had they chosen to do so, but they did not. The only officer higher than a colonel had just been called to Erzurum. Had he remained here it is probable the affair would not have happened. It is well known, too, that the shops were all broken open by the Turks. After they had broken in, and were unable to carry off the goods, Armenian thieves also joined, to a small extent. The loss, too, has fallen almost entirely upon the Christians. Not only was most of the business in their hands, but those parts of the market which belonged to Turks, as a rule, were not burned. How great the loss was it is difficult to state.

"What the upshot of the matter will be is not clear. As yet no steps are taken to resume business. Those whose shops remained safe took their goods to their houses the next day, where they yet remain. The government has issued an order to have business resumed, but it does not resume. There is general trepidation among the Christians, many spend sleepless nights, the government has a mounted patrol ride through the streets at night; talks of a large Christian emigration to Russia in the spring are common, and all things bear an unsettled look. Some of the Turks have thrown out such remarks as this, for the discomfort of Christians: 'What are you making such a fuss about? You have your lives yet; but just wait a few days more and see what will happen to you.' For such threats three men were put in prison. How much general significance to attach to the matter I know not."

THE "THANKSGIVING" OF THE PROTESTANTS.  
THANKS TO AMERICAN CHRISTIANS.

Mr. H. N. Barnum wrote from Harpoot, December 29th:—

"Yesterday was the annual Thanksgiving of the Protestants of Turkey,—a day which has been regularly observed in Commemoration of the issuing of the Firman which granted them religious toleration. Pastor Mardiros preached a very excellent sermon, in which, after recounting the blessings which they had received

through the Gospel, he spoke very warmly of their obligations to those who had been instrumental in giving it to them. After the services at the church, a committee, composed of the leading members of the church and congregation, called upon me in behalf of the six thousand Protestants in this field, to request that I would write to the officers of the Board, thanking them, and through them its patrons, for this great boon; and expressing their increasing sense, from year to year, of its inexpressible value. There was an unusual earnestness in this expression, as well as in the sermon and the prayer which followed it, and I am happy to comply with their request."

MEETING WITH PASTORS—SPECIAL INTEREST AT HEUSENIK.

"We had, on Tuesday and Wednesday of the present week, a very pleasant and, as I believe, profitable meeting with pastors and preachers. There were twenty-four present, besides a few brethren. The subjects discussed were of the most practical nature, relating chiefly to personal experience, and the best means of promoting the spiritual life of the churches and congregations. An unusually earnest spirit was manifest, and I think that some good resolutions were formed.

"The town of Heusenik, which is only about a mile from the city, is the scene of a very active work just now. The pastor and the members of the church are wide awake. The interest began in connection with a Young Men's Christian Association in the place. More than one hundred men and women are taking lessons in reading. The pastor has opened an evening school in which Arithmetic, Moral Philosophy, etc., are taught. He also has a room near the market, where, during certain hours of the day, he can be consulted by persons who wish to ask questions upon any spiritual theme. The Sabbath-school has increased in numbers and interest. The pastor says he counted over eighty Bibles in the hands of the people at the school last Sunday. Several of the young men go to neighboring villages every Sunday to labor for other young men. Quite a number of young

men's societies have been organized recently, and this is perhaps the most hopeful feature in the present outlook.

"Our Pasha, whom we regard as a model Governor, and who has been so friendly to us and has taken so much interest in our schools, has just been promoted and transferred to Van. There is great sorrow here among the people, especially among Christians, and we also very much regret his leaving; but as we cannot keep him we are glad that he goes to Van, hoping that he may be a help to our brethren there."

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### Mahratta Mission—Western India.

#### A NEW REGION VISITED—THE PEOPLE EAGER TO HEAR.

THE following account of a preaching tour in a region never before visited, and the great readiness of the people to hear the truths of the gospel, is of special interest. The letter is from Mr. Bruce of Satara, dated February 12th.

"I have just returned from an exceedingly interesting tour of fifteen days, in the Koina valley, on which I was accompanied by two native helpers. The Koina River takes its rise near Mahabaleshwar, flows southward for about fifty miles between two ranges of mountains, then changes its course to the eastward, and finally joins the Krishna at Kurrar, thirty miles south of Satara. At the point where the river turns eastward is the flourishing village of Helwank, and twelve miles farther east is the still larger village of Patun. Both these villages are situated on the great road from this part of the Deccan to the Konkan and the sea-coast, and the amount of traffic carried on over the road is truly astonishing. At both places there are large camping grounds, where hundreds of carts stop daily, for rest and refreshment, and hundreds of people come in daily, from all the surrounding country, bringing loads upon their heads, of grass, wood, and other necessities, for sale to the transient population.

"We made Patun our starting-point, going directly from here to that place,

where we remained two days, and had five good audiences, numbering in the aggregate about six hundred persons. We all felt that there ought to be a native preacher stationed there.

"At Helwank we remained three days, including the Sabbath. Our audiences there also were large and interesting. Sabbath afternoon we went to a neighboring village, where we found about a hundred people assembled at a temple, and engaged in festal rites. *The sacrificial lamb was being slain at the time*, and near by the fire was burning on which the flesh was to be boiled. With the exception of half a dozen persons who were engaged in work, all sat down and listened quietly for an hour, while we endeavored to point them to the 'Lamb of God, which taketh away the sins of the world.' From Helwank, for forty miles, our way lay through the jungle, where there were no roads whatever, save a rough foot-path, so that our tents, and all our baggage, had to be carried on men's heads. Our plan was to move the camp daily from three to six miles, to preach at the village near where we were encamped in the evening, and again in the morning, and as often as we had opportunity in passing from one camp to another.

"Let me give you an outline of one day's work. At Meergaw, after pitching our tents for the night, we went into the village. The people, not knowing who we were, and fearing that we were government officials come to lay some extra burden upon them, hid themselves from us. It was some time before they were sufficiently reassured to make their appearance, but after a while we secured a good number of interested listeners. When our preaching was ended we appointed another meeting for the early morning, and returned to our tents. In the morning, when I came out of my tent, I found a man from a village over the river, with a message from the people there requesting us to come over to them. I told them we had promised to go into the village near by, and we must do so; and I sent an invitation to their people to come over and hear. A few did come while we were talking. We had a very attentive audience of thirty-eight persons, and they were



so eager to listen that we spent more than our usual time with them. At nine o'clock we returned to the tents, and I sat down to read the 'Congregationalist' while the breakfast was being brought on; but five minutes had scarcely elapsed before a company of twenty-five came from another village, to hear the wonderful tidings. Of course we could not deny them, and it was ten o'clock before I got my breakfast.

"The men who came from over the river in the morning said that our road would lead directly through their village, and they exacted a promise from us that we would stop there on our way and talk to their people. At one o'clock we started on our march; coming to the village referred to, we found the people all ready for us. They had brought out an old bedstead, probably the only piece of *furniture* in the village, and had spread a blanket on it for us to sit upon. Thirty-two persons were assembled, and we talked and prayed with them. As our party had all gone on, these people gave us a party to the next village. Going on for half a mile, we saw ten men waiting by the roadside; they said that they had heard of our coming and were waiting for us to talk to them. Seated on my horse I spent a few minutes in telling them of salvation through Christ, and then passed on. At the next village we were surprised to find a company of thirty-six persons assembled and waiting for us; and they would not let us go until we had told them the story of the cross.

"We then went on to our camping-place and made ready for the night. At half-past four we went into the village near which we were encamped, and had an audience of forty persons. Thus in one day we preached six times, to audiences numbering in all one hundred and eighty-one people. We had larger audiences in some other places, but we nowhere saw so much interest manifested by the people as along the line of that day's march. It made my heart ache to leave them without any means of further instruction, and I inwardly resolved, that if it should be possible, I would send them some one who would teach them of Him who is 'the way, the truth, and the life.'

"The ignorance of the people in that valley is quite astonishing. Shut in entirely by high mountains, they have seen little of the outside world, and as for reading, it is almost an unknown art. In one company of a hundred or more persons, I asked if there were any readers among them, and there was not one. Many of the villages have to send to a distance and call a man to keep their village records, as required by government. You may suppose, therefore, that there is a corresponding degree of superstition. In more than one place it was said of us, as of Paul and Barnabas at Lystra, 'the gods are come down to us in the likeness of men.' We assured them that we were men, of like passions with themselves, and directed them to the 'living God, which made heaven, and earth, and the sea, and all things which are therein,' as the only object of their worship. But in reference to one place, I might add, with the sacred historian, 'with these sayings, scarce restrained they the people, that they had not done sacrifice unto them.'

"I cannot learn that any missionary, foreign or native, has ever been through that valley before. The people have been left in the thick darkness of heathenism through all the generations past. In the brief opportunity we had, we endeavored to present the gospel scheme of salvation so plainly and simply, that if any one would, he might make it the starting-point toward heaven."

#### DOES IT PAY?

"I was aware, before starting, that this tour would be an unusually expensive one, and I hesitated, on that account, about making it in these hard times. The entire absence of roads, and the necessity of employing men to carry our baggage, caused extra expense. I paid my carriers seven and a half cents a day, each; and the entire cost of the trip was about twenty-five dollars. During the thirteen days of our preaching, our audiences numbered in the aggregate about one thousand eight hundred and seventy-five persons. Hence the cost was equal to one cent and one third to each individual. And now I ask, Does it pay? Is it worth



one cent and one third for a man to have the way of salvation plainly set before him *once in a lifetime*? I leave it with the churches in America to answer this question."

#### Madura Mission — Southern India.

##### A YEAR'S WORK AT PERIAKULAM — THE FAMINE.

Mr. NOYES, of the Periakulam station, wrote in December last: —

"In making out my statistics at the close of the mission year, I find that the number under Christian instruction at Periakulam station has increased from 1786 to 1963. Forty-two have been received to the church on profession of faith, but as the number of deaths and removals has been unusually large, we have a gain of only eighteen in our church membership. The amount contributed to benevolent purposes exceeds that of last year by 118 rupees, and this in a year of famine and pestilence.

"Four hundred and sixty-eight days have been spent in itineracies among the heathen, by the native workers and myself. Four hundred and sixty-one villages have been visited, and the gospel has been preached in this way to 36,548 persons. This does not include our ordinary daily labor among the people.

"While the total number of children in our village schools is 25 less than last year, we have in them 50 more girls; certainly an encouraging mark of progress in this department.

"Notwithstanding the depression among native helpers, and the great distress among the people, occasioned by the excessively high prices of grain and the entire failure of crops on which the people have been accustomed to subsist, the work has been opening to us for the last two or three months. On my last tour I received an accession of twenty-seven heads of families to one congregation, and eight families in two other villages. These accessions may not be permanent, and are not included in our statistics the present year, but a favorable circumstance is that they are from classes which have not hitherto

been brought under our influence to any extent, though they have often heard the gospel preached.

"How the poor people are going to survive this famine I do not know; much less do I see where the salaries of the four pastors are to come from the next year. A large portion of the Kambam pastor's salary last year came from the tithes from grain crops reaped in January; but this year they have not a kernel of grain from their lands for their own subsistence. Fortunately the pastor of that church had foresight and energy enough to procure labor for a large number of his people among the coffee-planters on the neighboring Travancore hills, which will keep their families from starvation. Relief is also brought to the Christians in another part of the field from my having procured, from the agent of the Travancore government, several acres of waste land on the Travancore hills, which is held free of money tax, by our Christian people; and these hills not having suffered as the low lands have from want of rain, will yield them fair crops.

"Notwithstanding these reliefs, the majority of the people are suffering fearfully, some of them subsisting on wild roots from the jungle."

#### Japan Mission.

##### A PLEASANT INCIDENT.

Mr. De Forest wrote from Osaka, January 29th: —

"A very strange thing has occurred here. A wealthy doctor, living in the most abandoned part of the city, has asked to have the gospel preached to him and his household, — wife, servants, students, and friends. He wanted it every night, but though the gospel is free, we couldn't afford to give him quite so much as that, so we shut him off with twice a week. He seems to thrive under it, has bought a dozen or two of religious books, has put up a New Year's notice that all sick poor hereafter can receive treatment and medicine free, and his wife

is getting to be a regular attendant of our public services. The doctor also has promised to leave off the universal custom of giving *sake* to friends on New Year's. This household audience averages ten, and the gathering is a free-talk and inquiry meeting, ending with prayer."

#### RAPID PROGRESS.

In the same letter our brother states:—

"The work here is spreading so rapidly that I can't keep track of it. Every few days I hear of a new place where several services have been held. I went last night into the heart of this city, between the two greatest temples in this whole valley, and met some thirty men and women, who listened to one of our preachers till nine o'clock. Religious books are finding their way everywhere, and are sold openly from the book-stores. Last month's sales are five or six times as heavy as they were a year ago, amounting to over \$60. One of our Christians has applied for, and received from the government, permission to translate and sell 'Williamson's Natural Theology.' This is said to be the first permission given by Japan to print a work pleading for the Christian religion."

#### CONVERSATION WITH A PRIEST.

"Life is full of daily surprises. A priest made me a visit of an hour and a half the other morning, and without waiting to hear his questions of doubt and disbelief, as they generally are, I did the questioning. 'What gods do you worship?' He began by telling the old Japanese fable, of a god and goddess meeting somewhere in the milky-way, and sending a long shaft down into chaos, and stirring up the mud which became Japan, etc., etc. 'But even your own eminent men all agree that everything prior to Jimmo Tenno is unreliable; and if the leading men of Japan disown your teachings will they stand?' 'What are the principal points of your teaching?' 'Reverence to the gods and obedience to laws of the country.' 'But don't you teach any more important things?' 'The duties,—lie not, steal not, commit not adultery, etc.,

etc.' 'Do you teach these things always?' 'Yes.' 'And when you teach the people not to lie, I suppose they obey you.' 'No, not a bit.' 'How about adultery?' 'Do the people follow your teachings on this?' 'O, no!' 'Then what is the use of your teaching and preaching?' Does not the very condition of your country prove that there is no power in your religion to reform the people? Your commandments are good, and everybody knows them, but who follows them? Now contrast the religion of Jesus. We have the same laws, and we preach them constantly, and see with what result! In all Christian countries lying and prostitution are considered abominable. In all America and England, not one such harlot-street as this right near can be found, and the reason is because there's *power* behind this religion. We preach an Almighty God, and an Almighty Saviour, without which preaching forever amounts to nothing.'

"Well, my friend entered into no dispute; he asked about the other world, then thankfully took the loan of a gospel and another book, and went back home. These and like things that are occurring daily, keep our life full of employment and pleasure. The other night, from sheer *tiredness*, I declined to go to two meetings, and refused to meet a person who sent to ask if he might come to talk about this way."

#### Mission to Austria.

##### A NOTE OF JOY FROM MR. SCHAUFFLER.

On the 15th of February Mr. Schauf-  
fler wrote from Brunn, saying:—

"You can imagine our joy when, last Tuesday, an hour or two after my arrival home from Berlin, whither I had gone to bring the case to the notice of the German Branch of the Evangelical Alliance, preparatory to communicating with the other branches, a policeman appeared bringing the decision of the Vienna Ministry, which allows me to hold private meetings with invited guests, and public meetings in accordance with the provisions of the law regulating meetings. A

restriction is added, forbidding the attendance of children belonging to any church recognized by Austrian law, as long as they are 'schulpflichtig,' i. e., bound by law to attend school. This will cause inconvenience to parents who may wish to bring their children under fourteen years of age; but we cannot expect to obtain all that we should like to have, and we have every reason to bless the Lord that a point of vital importance has been finally settled, and *liberty of private and public religious meetings* guaranteed to those not belonging to any Austrian church, by this decision of the Ministry.

"Next Sunday I intend, with the Lord's help, to commence again the private meetings at my dwelling, which were interrupted just two years ago. In due time I also propose to hold public meetings. Quite a number of people in Brünn rejoice at the prospect of meeting again around the Word of God. It would have done your heart good to see the beaming face of a man who first heard the Bible expounded at my lectures last winter, when I told him, to-day, that I could again hold meetings, and invited him to attend. 'O,' said he, 'there are a number of my friends who long to go. Now I can tell them.' For some time I have felt that a work of grace had commenced in this man's heart. He has often said, 'O, if I had never heard of your lectures I might never have found the treasure of divine truth I now possess.' Of other cases of interest I have now no time to speak."

Four days later he wrote again: "We have every reason to take courage and press forward. At our private meeting last Sunday twenty-nine persons, besides our family, were present, eleven of whom had not attended two years ago. The genuine joy expressed by many was touching. It seemed too good to be true that we could again assemble around the Word of God without fear of molestation."

#### ENCOURAGEMENT AT GRATZ.

Mr. Clark wrote from Gratz, January 31st:—

"Our Bible services (to which no one may come without a card of invitation)

are still held in Mr. Bissell's rooms. The attendance is not large, — twenty-one last Sunday. Private meetings must remain small, otherwise they would be regarded as public gatherings, and these we are not allowed to hold. Some of our hearers are very attentive. Their desire to know the truth is manifested not simply by their presence at the meetings, but by visiting us in our homes. Mr. —, our evangelist, who has been here several months, is winning his way, and proving a real blessing to some genuine seekers after God. He holds private meetings, which are attended by about fifteen generally, and the intense eagerness which some of the hearers manifest in listening to the truth is very impressive. They are souls hungering for the truth. The 'old, old story' is to them new. Mr. — is a welcome visitor, and a faithful spiritual teacher, in quite a circle of families.

"Our effort to establish here a branch business of our Christian book-store in Prague has failed. The government replied, 'We do not see the necessity of any such business in this city.' Yet a gentleman whom it was our pleasure a short time ago to supply with God's Word said, 'I have inquired in five book-stores in this city for such a book and they could not supply my want.' He is reading the Scriptures with delight, and says, 'Not a remaining day of my life shall pass without my reading in this precious Word of God.' The remark of another gentleman illustrates the need of a store for Bibles and religious books. He said, 'There is no book-business in Gratz where the mere inquiry for a thoroughly evangelical book would not provoke a smile, or ridicule.'

"The Lord gives us pleasant evidence that our living here is not in vain. I will mention two incidents. One man who formerly spent all his evenings in drinking-houses, now spends them with the Bible, which he finds his joy and comfort. He reads God's Word to others when opportunity presents, and seems anxious to be useful. His wife says, 'He is kind and thoughtful now, and we are very happy.'

"Another man calling upon us some

time since, said, 'I want to talk with you upon religious matters, for I have confidence in you.' He stated his doubts and fears. He was upon the brink of despair and unbelief. To talk to such a hungry, needy soul was a great delight. A few days later he remarked, 'I have found peace and am so happy, yes, more than happy! Had I not made your acquaintance I should have been a lost soul.'

Meeting him at another time, he said, 'I have been greatly helped. Yesterday I had a trial so severe that had it befallen me when I was in unbelief I should certainly have shot myself.' Suicide in Austria is no uncommon event. The statistical monthly gives the sad record of 1,213 cases in the first six months of 1876. Many of these may be charged to the account of infidelity."

## MISSIONS OF OTHER SOCIETIES.

### IRISH PRESBYTERIAN MISSION.

THE Presbyterian Church in Ireland has a mission in India, of which the last Report gives the following statistics:—

PRINCIPAL STATIONS . . . . .	6
BRANCH STATIONS . . . . .	6
(Including Christian Villages . . . . .)	3)
<i>Christian Agency employed.</i>	
Ordained European Missionaries . . . . .	10
Of whom at home on furlough or sick leave . . . . .	3
European Principal, Mission High School . . . . .	1
European Head Master . . . . .	1
Native Catechists . . . . .	10
" Colporters . . . . .	2
" School Teachers . . . . .	*31
<i>Native Church.</i>	
Communicants . . . . .	230
Baptized, but not Communicants . . . . .	613
Baptized since last Report . . . . .	134
Total number Baptized . . . . .	843
Unbaptized Adherents . . . . .	817
Total Number connected with the Native Church . . . . .	1,660
<i>Mission High Schools . . . . .</i>	2
Scholars (all boys) in average attendance . . . . .	270
<i>Vernacular Schools . . . . .</i>	32
Scholars, about . . . . .	1,300
Total Number of Scholars in average attendance . . . . .	1,570
Orphanage Buildings . . . . .	1
Orphans (boys, 30; girls, 46) . . . . .	76
* Besides, there are 32 non Christian teachers.	

The Report also states: "When we turn to the work of the mission itself, there is in India little shadow, but a gracious and extending light. The number of baptisms since the last report has been 134, and adding these to the numbers recorded in 1875 and 1874, we have 405, as many as the total number of baptized persons in 1873, or in three years as

many as before in thirty. The character of the Mission Schools never stood so high. There are now more than 1,700 pupils on the roll. . . .

"The ingathering among the Dherds has been no less remarkable than before. The following table exhibits the growth of this movement up till last October:—

	1872	1873	1874	1875
Villages with Christians, . . . . .	4	17	27	54
Christian families . . . . .	40	79	216	324
Baptized persons . . . . .	109	215	242	310
Candidates for baptism . . . . .	54	87	446	514
Professing adherents . . . . .	163	302	686	935

"But in February the number of villages had been increased to over seventy, and the other numbers in proportion. It would be impossible to say how far the gospel may thus extend. It is not to be supposed that it sinks as deep as it spreads wide. Many are ill instructed, and, scattered as they are over a wide district, there is no sufficient body of teachers competent to reach them all. The growth of the movement has been too rapid for that. Some have fallen away from their wish to be Christians; and an active and wide-spread persecution has set in that is likely to affect the ignorant and waverers. But there is no indication that the Word has lost its power. . . .

"There is the same practical earnestness in the building of churches. The people are so poor that the average income from their failing trade of weaving does not exceed two-and-sixpence a week for a family. Yet about four hundred of these families have resolved to subscribe two shillings to every house of worship

that is erected in their district; and in one place, the village of *Pundola*, they have, with a little help, already raised one homely structure, which, though it only cost £6, and has an earthen floor and no window, allows a hundred people to meet in it. . . .

"It was thought last year that some of the communities that worship in the Dherd villages would have been already organized into Christian congregations with native pastors; but church building, it was found, had laid hold of the minds of the people to the exclusion of all else,

and church organization has meanwhile been postponed. Yet at *Shahwadi* elders have been ordained, and the postponement cannot be anywhere for long."

The income of the year, for the mission, was £9,396 12s. 2d. (about \$46,983).

#### UNITED PRESBYTERIAN CHURCH—SCOTLAND.

THE last Report of the Foreign Mission Board of this Church, presents the following statistical view of the missions:—

NAME OF MISSION.	Ordained European Missionaries.	Ordained Native Missionaries.	European Medical Missionaries.	European Male Teachers.	European Female Teachers.	Native Catechists or Evangelists.	Schoolmasters.	Native Female Teachers.	Other Agents.	Principal Stations.	Out-Stations.	Communicants.	Pupils in Schools.	Total Educated Agency.
Jamaica . . . . .	15	5	-	1	1	13	46	9	-	27	79	5,729	5,156	90
Trinidad . . . . .	1	1	-	-	-	-	-	1	-	3	3	208	40	3
Old Calabar . . . . .	4	1	-	4	4	12	-	2	3	5	22	159	601	30
Caffraria . . . . .	8	-	-	-	-	24	17	4	1	9	27	891	711	57
India . . . . .	11	-	4	12	3	28	97	2	3	7	-	195	3,759	150
China . . . . .	3	-	1	-	-	3	2	4	2	7	-	52	55	15
Spain . . . . .	2	1	-	-	-	2	-	4	6	3	1	110	501	15
Algeria . . . . .	1	-	-	-	-	-	-	-	-	1	1	-	-	1
Japan . . . . .	3	-	1	-	1	-	-	-	-	1	-	-	-	5
Totals (1875) . . . . .	48	8	6	9	10	82	162	24	17	58	140	7,344	10,823	366

Besides supporting these missions, the Report notices grants by the Foreign Committee, and contributions by individuals sent through the Synod's treasurer, to various evangelistic efforts in France, Belgium, Bohemia, Italy, Canada, Australia, New Zealand, etc., amounting in all to more than \$23,000.

ers, 6 churches, with 854 members. The additions by baptism last year were 67.

The home income of the Society for the year was £4,463 15s. 3d. To this is to be added income in India, from donations and grants for maintenance of orphans, £3,541 13s. 2d., and from printing-office at Cuttack, £1,506 9s. 6d.; making a total of £9,955 9s. 1d.; about \$49,777.

The Report makes an earnest appeal for young missionaries. Of the six now connected with the mission one went out thirty-one, another thirty-two, and another thirty-five years ago, so that it is said, "God, in his great love, has given a good average of life to your missionaries, quite as good as that of ministers in this country." But such veterans cannot look for many more years of active service, and young men are wanted for the positions they must soon leave.

#### GENERAL BAPTIST MISSIONARY SOCIETY (ENGLISH).

ASIDE from the support of a single laborer in Rome, the operations of this Society are in the Orissa district, India. Here the last Report gives 7 stations and 6 branch stations. Only three places, however, are occupied by English missionaries. There are 6 missionaries, 8 female assistant missionaries, 23 native preach-



## LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

THE last Report of this Society gives the income for the year as £41,363 (\$206,815),—larger than in any previous year of the Society's existence. The aggregate expenditure was £42,881 12s. 11d. (about \$214,408). The following table presents a view of the stations occupied and the laborers employed:—

STATIONS.	Ordained Missionaries.	Unordained Missionaries, Agent, Superior Lay Agents.	Scripture Carriers, Deacons, and Assistants.	School Masters and Mistresses.	Totals.
London . . .	5	4	3	4	16
Liverpool . . .	1	1	-	-	2
Manchester . . .	-	1	-	-	1
Amsterdam } . . .	1	-	2	-	3
Rotterdam } . . .	-	1	-	-	1
Königsberg . . .	12	-	1	-	13
Danzig . . .	1	-	1	-	2
Hamburg . . .	12	-	3	-	15
Berlin . . .	1	1	-	-	2
Leipzig . . .	1	1	1	-	3
Posen . . .	3	1	1	-	5
Breslau . . .	1	1	-	-	2
Lemberg . . .	1	1	-	-	2
Cracow . . .	1	1	-	-	2
Kischineff . . .	1	1	-	-	2
Frankfurt-on-the-Maine . . .	1	1	1	-	3
Carlsruhe . . .	1	-	1	-	2
Strasbourg . . .	1	-	1	-	2
Crefeld & Cologne . . .	1	-	-	-	1
Vienna . . .	1	1	-	-	2
Paris . . .	1	-	-	-	1
Marseilles . . .	1	-	-	-	1
Rome . . .	1	1	-	-	2
Tiëste . . .	1	-	4	-	5
Bucharest . . .	1	-	4	-	5
Constantinople . . .	1	-	2	-	3
Smyrna . . .	1	1	1	-	3
Jerusalem . . .	3	2	8	8	21
Damascus . . .	1	-	1	-	2
Algiers . . .	1	1	2	7	11
Mogador . . .	1	-	-	1	2
Tunis . . .	-	-	1	-	1
Alexandria . . .	-	-	1	-	1
Abyssinia . . .	-	1	10	2	13
Total employed during the year . . .	33	20	46	38	135
Reduction by retirement or otherwise . . .	4	2	-	-	6
Total on 31st March, 1876 . . .	29	18	46	38	129

The Report announces the recent establishment of a station at Mogador, for the large Jewish population in the empire of Morocco, and the receipt of a document from the government of Russia, setting forth conditions (which will be at once accepted) on which the agents of the Society may labor in Poland, and

holding out encouragement that they will soon be permitted to labor in all the provinces of Russia where Jews reside. Missionaries are already appointed for the city of Warsaw.

## WESLEYAN METHODIST MISSIONARY SOCIETY (ENGLISH).

THE total home receipts of this Society for the year ending April, 1876, were £137,000 13s. There were also foreign receipts amounting to £22,105 11s. 9d., making a total of £159,106 5s. 6d. (about \$795,531). The expenditures were £151,109 5s. 7d. The operations of the Society are much more largely in nominally Christian lands, in British dependencies, and among English colonists, than among the heathen.

The following condensed table presents some of the prominent statistics of various conferences and mission fields:—

	Missionaries and Assistant Missionaries.	Feld Catechists, Teachers, etc.	Unpaid Local Preachers.	Full Church Members.	Total Number of Scholars.	Attendants on Public Worship.
France, Switzerland, and Corsica . . .	37	24	103	3,896	2,639	10,398
Brussels . . .	1	-	-	-	40	130
Germany . . .	20	9	89	2,844	2,321	9,904
Italy . . .	20	21	11	1,140	695	1,963
Spain . . .	3	33	14	340	1,196	1,190
Ireland . . .	23	24	29	3,300	1,770	11,040
Ceylon . . .	51	253	10	2,400	10,015	5,570
China . . .	37	375	30	1,904	8,395	2,311
Southern Africa . . .	12	28	5	391	409	534
Western Africa . . .	14	202	934	15,890	18,275	78,555
West Indies and Guiana . . .	25	106	207	10,849	8,091	38,207
Australia and Polynesia . . .	61	308	460	43,623	28,450	140,622
Totals . . .	270	3,663	3,174	82,699	63,990	306,078
Totals . . .	707	5,170	5,367	136,180	146,510	624,037

1 Returns not full.

## CHINA INLAND MISSION.

THE missionary effort of English Christians of different denominations known by this name has been in operation ten years. The first company of missionaries sailed for China May 26, 1866, and special commemorative meetings were held last May, on the tenth anniversary of that occasion. Statements made on that occasion notice

the object of the movement, which was, by "forming a mission on a catholic basis," "in which members of various evangelical churches, sound in the faith on fundamental points, might work together," to occupy as soon as possible all the then unoccupied provinces of China with evangelistic efforts, beginning in the province of *Cheh-kiang*. Respecting the progress of the work it was said:—

"In the first and preliminary effort, that of opening stations in unevangelized districts of *Cheh-kiang* (as also the adjoining province of *Kiang-su*), we have been prospered. About forty stations have been opened in these provinces, and are worked principally by native evangelists, under the superintendence of missionaries who are, or have been, located in twelve of them.

"In one of the previously unoccupied provinces, *Ganhwuy*, eight stations have been opened successfully, and two others attempted.

"In another province, *Kiang-si*, which was unoccupied when the mission was organized, but in which the American Methodist Episcopal Mission commenced work before us, we have one station and one out-station.

"And lastly, a station has been opened at *Wu-chang*, in *Hu-peh*, as a basis for

operations in the regions beyond. In these five provinces, twenty-eight little churches have been gathered, and in some of the other out-stations there are converts. The total number of stations and out-stations is fifty-two, and the number of native agents, including Bible-women, exceeds seventy. . . .

"Our first prayer was for *suitable men and women* to go out to the field. The need was made known in various ways, and candidates offered themselves from different parts of the United Kingdom, from among whom, after suitable training and probation, missionaries have been selected from time to time.

"Mr. Meadows, our senior missionary, went out in 1862. In 1865 five others were sent; and on the 26th May, 1866, a party of seventeen sailed in the *Lammermuir*, making altogether twenty-three in the field.

"From 1867-70 sixteen others arrived in China; from 1872-74 eight followed; and during 1875-76, *twenty-two* have been added; making a total of sixty-nine persons, of whom fifty-two (namely, sixteen married and twenty single missionaries) are now in connection with the work."

The income for the last year was £8,119 14s. 2d. (\$40,598).

## MISCELLANY.

### REVIVAL AMONG THE NESTORIANS.

DR. HOLMES, of the Presbyterian mission to Persia, formerly the Nestorian mission of the American Board, wrote January 23d (in the "Foreign Missionary"): "A most interesting series of meetings has been in progress in *Gulpa-chin* for a number of weeks; the interest still continuing. Upwards of seventy persons have asked for admission to the church, a large proportion of whom will doubtless be received. In *Wassarawa*, the scene of an interesting work last winter, twenty have been accepted. In the city [*Oroomiah*], the chapel has been crowded day and night for two weeks, and a large number of inquirers have come forward. In the female seminary,

nearly all the girls appear to be under conviction of sin, and Misses Van Duzee and Poage express the hope that thirteen or more have been converted. A carpenter in the city, who was awakened last winter, but who has not yet been received into the church, upon his own responsibility undertook the visitation of a village near the city, which had hitherto been closed to the Gospel. He succeeded in inducing a number to meet with him regularly, for spiritual conversation and prayer, and now they send a request for a teacher to be sent them, promising to furnish him a room and fuel, and stating that they want meetings every evening. In *Nazee*, *Sherabad*, *Cheragoosha*, and other villages, earnest revivals are in progress,

while in others preparations have been made, by continued prayer and house to house visitation, for the work of the Holy Spirit which is anticipated. Mr. and Mrs. Whipple start to-morrow for Gavalan, in response to an earnest call, and a request for assistance to come from other quarters. It looks as if the harvest-time, for Oroomiah at least, was coming, and that the seed planted and watered through so many years is now bringing forth abundant fruit for eternity."

Mr. Whipple wrote earlier, January 8th, in regard to the work at Gulpachin: "The special meetings were of such a character that they went even beyond our own expectations. Three meetings a day were held, for one week, with from three hundred to three hundred and fifty, and even four hundred souls present, and such interest and solemnity manifested as I have never seen here. The meetings, some of them, would continue two or three hours without any signs of weariness. One evening thirty-five impenitent ones arose, confessed their sinfulness and desire to be Christ's, and asked the prayers of God's people in their behalf. These included all ages and sexes. The result of these meetings is not yet evident, for they are still continued. They hold two meetings daily, and this Week of Prayer they will hold three daily meetings. But there are about one hundred souls who have expressed the wish to follow Christ and be his true disciples.

"Priest Yonan, the pastor of the city church, who was there and assisted in the meetings, in giving an account of them to his people, remarked that he had never seen such meetings; they were wonderful; and expressed a wish that all his church members could have been there and witnessed the workings of the Holy Spirit."

#### JEWISH CONVERTS TO CHRISTIANITY.

THE "Record" of the Free Church of Scotland gives the following statements, from another publication: "The number of Jews existing throughout the world has been estimated at about seven millions. We believe this computation to be excessive, but shall assume its accuracy

for the present. Though mission work among them is as yet only in its infancy, and though the missionary laboring among them has difficulties to encounter of which his colleague in the Gentile field knows nothing, there are at present over twenty thousand converted and baptized Jews living in the communion of Christian churches. There is also a large and increasing number of persons who are Christians in their hearts, but who, 'fearing the Jews,' have not made any public confession of their change of belief. Of the twenty thousand who have received baptism, no fewer than three hundred and twenty are at this moment occupying high and influential positions as ministers, theological professors, and teachers in the Christian church. In England alone one hundred and ten of these are ministers of the Established Church. In the Presbyterian and Dissenting churches some of the most eminent divines of our day are children of the house of Jacob. In the professional ranks of Germany are numbered among the bravest and most devoted soldiers of the Cross not a few Jews, some of whom have won for themselves world-wide reputation as commentators and expounders of Scripture. And it is well worthy of note, in passing, that some of the brightest centers of evangelical light on the Continent are universities where Jewish-Christian doctors occupy chairs."

#### THE FAMINE IN INDIA.

MR. RENDALL, of the Madura mission, wrote in January last: "The year opens with one of the most fearful famines the district has ever experienced. Certainly I have never before seen such a total failure of crops during my long residence in India. Thousands of the people have left for Ceylon and other parts, and thousands are now in great distress. The Government officials are very active in getting up relief works, and I trust in many cases the lives of the sufferers will be spared. It will be a year of trial to us. Our people, many of them, will be reduced to starvation." He adds:—

"It has occurred to me that there are

friends in America who would be glad, in this time of great distress, to aid the people, suffering so severely; and if you see your way clear to take subscriptions for this purpose,—in no way to interfere with the funds of the Board, it would be a great relief, and would be highly appreciated by a suffering people. We shall feel obliged to spend largely from our own private means in this way. It makes one's heart bleed to see his own people pining away from actual starvation."

Yet, "in view of the distress of the Board," while "thankful for the suggestion," the missionaries did not feel like availing themselves of a proposed relief in the matter of their own too small salaries.

#### THE MEN WANTED.

DR. OSGOOD, of the Foochow mission, in a recent letter, urges the immediate sending of another physician to that field, and says: "China requires the best men; and every Christian physician under thirty-five years of age, who has a good paying practice, or a prospect of obtaining one, should ask himself the question. 'How can I best serve my Saviour? By remaining where others would gladly do the work which I am doing, or by giving my life, my skill, my all to the missionary cause?' The man who *fails* at home, should remain there."

#### GLEAMINGS.

— The Canada "Presbyterian Record" for March has this very pleasant statement: "Perhaps in no department of our church's work are there more hopeful and encouraging signs of progress than in that under the care of the Board of French Evangelization. The work is assuming large proportions, not only in the cities, but also in the rural districts of the Province of Quebec; the openings at present far exceeding the ability of the Board, both as to means and missionaries, to undertake."

— The "Jewish Intelligence," for March, reports in regard to Abyssinia: "Though much political disorder exists in that country, yet the Lord's work is progressing. Since Mr. Flad left there, no fewer than thirty-six adult Falashas

have been baptized at the three mission stations. Our agents have not been imprisoned by King John, but some of the converts have been tied with strings, in order to extort money from them. All of them have been robbed by savage soldiers. Nevertheless, the schools at Genda and Assosa are well attended, both by Falasha and Christian boys, and the converts have been able to continue the Bible classes and prayer meetings and other services, with only short interruptions, during which they lived in jungles for fear of the soldiers."

— The same paper says, again: "A Falasha from Omara came one day to our agents at Assosa (the distance is about six days' journey), and said that fourteen years ago he had received an Amharic Bible from Mr. Flad. That Bible he carried to his native village. He studied the prophecies relating to the Messiah, and taught the people the same, and now he and a great part of the inhabitants have found Jesus Christ to be the Messiah and their Saviour. He with the others would be thankful to receive instruction for baptism, and are ready to make a public profession of their faith."

— Dr. Schaff, in a recent letter to the "New York Exangelist," reports the Protestants in Rome as numbering about 4,000, in a population of 245,000. There are seven distinct evangelical denominations at work in Rome, or, including subdivisions, as English Methodists, American Methodists, etc., twelve. It would seem, therefore, that there is no special need there of Congregationalists.

#### DEPARTURE.

REV. GILES F. MONTGOMERY and wife, of Marash, Central Turkey mission, sailed from New York, March 24th, returning to their field.

#### DEATH.

INTELLIGENCE is received just in season for this number of the Herald, of the sudden death of Rev. B. W. Parker, at Honolulu, Sandwich Islands, on the 23d of March, aged 73. He sailed to join the Sandwich Islands Mission in November, 1832, and never revisited the United States until 1876.

## OFFERINGS FOR THE DEBT.

<b>MAINE.</b>		<b>INDIANA.</b>	
Woolwich, a member of Cong. church,	\$2 00	Indianapolis, Widow's mite,	\$4 00
<b>NEW HAMPSHIRE.</b>		<b>MICHIGAN</b>	
Suncook, a friend,	5 00	Romeo, H. O. Smith,	2 45
<b>MASSACHUSETTS.</b>		<b>IOWA.</b>	
Leverett, Mrs. R. A. Field,	1 00	Glenwood, Rev. L. S. Williams,	5 00
South Deerfield, Two Friends,	2 00—3 00	Received for the "Debt" in March, Previously acknowledged (see April "Herald"),	32 65
<b>CONNECTICUT.</b>			8,659 36
Jersey City, a friend,	10 00		\$9,692 01
New Haven, Lyman Osborn,	1 20—11 20		

## DONATIONS RECEIVED IN MARCH.

<b>MAINE.</b>		<b>INDIANA.</b>	
Cumberland county.		Norwich, Cong. ch. and so.	10 00
Scarborough, "Tithes,"	150 00	Royalton, Cong. ch. and so.	45 00—70 00
Yarmouth, 1st Cong. ch. and so., to const. SAMUEL B. SOULE, H. M.	100 63—250 63	—, H.	30 00
Lincoln and Sagadahoc counties.			1,045 89
Woolwich, a member of Cong. church,	1 00	<i>Legacies.</i> —Alvan Tenney, balance, by	
Penobscot county Aux. Soc. E. F. Du- ren, Tr.		Dr. S. H. Griswold,	225 00
Brewer, 1st Cong. ch. and so.	4 50	St. Johnsbury, Luke Spencer,	50 00
Piscataquis county.		Thetford, Eunice White, by Samuel	800 00
Garland, Cong. ch. and so. m. c.	5 00	Fletcher, Ex'r, in part,	
Somerset county.		Walden, Lovina Phelps, by H. N.	1,875 59—2,950 59
Skowhegan, Cong. ch. and so.	15 50	Bushnell, Ex'r,	3,966 48
York county.		<b>MASSACHUSETTS.</b>	
Wells, 1st Cong. ch. and so.	6 50	Barnstable county.	
	258 13	Hyannis a friend,	80
<b>NEW HAMPSHIRE.</b>		Yarmouth, 1st Cong. ch. and so. 62, m. c. 21.70;	83 70—84 50
Cheshire co. Conf. of Ch's. George		Berkshire county.	
Kingsbury, Tr.		Curtisville, Cong. ch. and so.	13 20
Sullivan, Cong. ch. and so.	5 00	North Adams, Cong. ch. and so.	29 18
Gratton county.		Pittsfield, Zenobia,	30 00
Bristol, Cong. ch. and so.	3 15	Sheffield, Cong. ch. and so.	4 29—77 21
Hillsboro co. Conf. of Ch's. George		Bristol county.	
Swain, Tr.		Fall River, 1st Cong. ch. and so.	
Goffstown, Cong. ch. and so.	31 56	310.20; Central ch. and so., for	
New Boston, Mrs. Mary S. Dodge, de- ceased, 30; ditto for Papal Lands,	60 00	Papal Lands, 66 31;	376 51
30;	29 89—120 95	Seekonk and East Providence, Cong. ch. and so.	26 35—408 38
Wilton, 2d Cong. ch. and so.		Brookfield Asso'n. William Hyde, Tr.	
Merrimac county Aux. Society.		Barre, Cong. ch. and so.	192 67
Concord, 1st Cong. ch. and so., to const. ANDREW BUNKER and R. G. MORRISON, H. M.	210 00	Essex county.	
Rockingham county.		Lawrence, South Cong. ch. and so.	83 14
Stratham, Mrs. MARY G. WINGATE, to const. herself H. M.	100 00	Essex county, North.	
Stratford county.		Amesbury and Salisbury, Mills Vil- lage Cong. ch. and so. 10; Union	
Durham, Cong. ch. and so.	47 50	Evan. ch. and so. 7.23;	17 23
	495 60	Byfield, m. c.	1 18
<b>VERMONT.</b>		Haverhill, Centre Cong. ch. and so., to const. Mrs. S. R. Kelly, H. M., 124; West Cong. ch. and so. 10;	142 00
Bennington county.		a friend, 8;	26 68
Manchester, a friend, for work in Bulgaria,	5 00	Newbury, 1st Cong. ch. and so.	2 30—188 29
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		South Byfield, a friend,	
Lower Waterford, Cong. ch. and so. 38.47; Rev. M. H. Wells, 20;	58 47	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
St. Johnsbury, 1st Cong. ch. and so. 9.25; Rev. Henry Fairbanks, 600;	509 25—567 72	Beverly, Dane St. ch. m. c.	7 25
Chittenden county.		Lynn, 1st Cong. ch. and so.	67 69
Burlington, 1st Cong. ch. and so.	122 80	Nahant, Mr. and Mrs. W. H. Johnson,	10 00
Charlotte, a thank-offering from two friends,	25 00—147 80	Salem, Tabernacle ch., Miss Susan Felt, deceased, 100; a deceased friend, 75;	175 00—259 85
Essex county.		Franklin co. Aux. Soc. William F. Root, Tr.	
Granby and Victory, Cong. ch. and so.	7 35	East Hawley, Thank-offering from a friend,	2 00
Lamoille county.		Sunderland, Benevolent Societies,	10 00
Marshfield, Cong. ch. and so.	15 10	Warwick, Trin. Cong. ch. and so.	2 52
Stowe, 1st Cong. ch. and so.	53 05—63 16	Whately, Cong. ch. and so.	5 80—110 22
Orleans county.		Hampden county Aux. Soc. Charles Marsh, Tr.	
Newport, Cong. ch. and so.	13 50	Chicopee, 2d Cong. ch. and so.	53 75
Windham co. Aux. Soc. C. F. Thomp- son, Tr.		Springfield, 1st Cong. ch. and so.	
Brattleboro, Cen. Cong. ch. and so. m. c. 71 75		177 27; South ch., A. M. T., 10;	187 27
Saxt'n's River, E. H. Pettinbill,	5 00	West Granville, a friend,	10 00
West Westminster, Gents, 55.55; La- dies, 24.25;	79 60—156 86	Westfield, M. M. R.	10 00—251 02
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		Hampshire county Aux. Society.	
Chester, Cong. ch. and so.	15 00	East-thampton, 1st Cong. ch. and so.	96 15
		Hadley, Russell ch. m. c.	15 72
		Northampton, 1st Cong. ch. and so. m. c. 21.91; a friend, 10;	31 91



Southampton, a friend,	5 00
South Amherst, Cong. ch. and so.	10 00
South Hadley, 1st Cong. ch. and so.	54 00
Williamsburgh, Cong. ch. and so.	38 00—248 78
<b>Middlesex county.</b>	
Burlington, Cong. ch. and so.	18 67
Cambridge, North Avenue Cong. ch. and so. 172.50; Prospect St. ch., A. E. Hildreth, 100;	272 50
Lewell, Pawtucket Cong. ch. and so.	18 31
Malden, 1st Cong. ch. and so.	76 31
Newton Centre, 1st Cong. ch. and so.	248 00
Somerville, Franklin St. ch. and so. m. c. 17 88; Prospect Hill ch. and so. 5.47;	23 38
South Framingham, South Cong. ch. and so.	80 40
West Somerville, Cong. ch. and so.	8 44
Winchester, Cong. ch. and so.	345 06—1,087 02
<b>Middlesex Union.</b>	
Townsend, Cong. ch. and so.	24 65
<b>Norfolk county.</b>	
South Weymouth, 2d Cong. ch. and so., with other dona., to const. CLARENCE FEARING, H. M.	50 00
Wrentham, Jeannia Hawes,	44 00—94 00
<b>Plymouth county.</b>	
Ablington, 1st Cong. ch. and so.	12 06
Rockland, Cong. ch. and so.	50 00
Scotland, Rev. Isaac Dunham,	6 00—67 06
<b>Suffolk county.</b>	
Boston, Union ch. 549.17; Vine St. ch. (of wh. m. c. 10; Rev. J. O. Means, 50; F. O. White, 15; F. Jackson Ward, 15; James Fisher, 100; J. S. Ropes, 100; Silas Potter, 50; 420; Highland ch. 37.85; Phillips ch. 260; Eliot ch. 224.03; Old South ch., for Papal Lands, 176.65; Cottage St. ch. (Dorchester), 63.26; Park St. ch. 50; Mount Vernon ch. 50; Olivet ch. 35; Holland ch. 9; Central ch. m. c. 7.75; Shawmut ch. 2; a friend, 500; Rev. H. B. Hooker, 25; C. F. D. (Jamaica Plain), 25; John P. Nichols, 12; Silas A. Quincy, 10;	2,731 68
Chelsea, 1st Cong. ch. and so. 98.40;	
Central Cong. ch. and so. 20.79;	109 19—2,840 87
<b>Worcester co. Central Ass'n. E. H. Sanford, Tr.</b>	
Auburn, Cong. ch. and so.	32 00
Princeton, Simon Clark,	1 00
Southboro, Cong. ch. and so. (of wh. 31 m. c.),	60 72
Worcester, Old South ch. and so.	66 35—160 07
—, a friend,	10 00
	6,143 41

**Legacies.**—Boston, Elias A. Vinton, by Robert G. Living, Ex'r,

100 00

6,243 41

#### RHODE ISLAND.

Little Compton, Male and Female Mis. Societies,	20 25
Providence, Union Cong. ch. and so.	
1,874 37; Pilgrim Cong. ch. and so.	
57.44;	1,931 81-1,932 06

#### CONNECTICUT.

<b>Fairfield county.</b>	
Greenwich, 2d Cong. ch. and so.	510 00
Ridgefield, 1st Cong. ch. and so.	140 00—650 00
<b>Hartford county. E. W. Parsons, Tr.</b>	
Berlin, A member of 2d Cong. ch.	10 00
Coltville, Cong. ch. and so.	20 00
Enfield, North ch. and so. m. c.	10 00
Hartford, Center ch. and so. m. c. 12.24; Asylum Hill ch., a friend, 8; a lover of missions, 600; a friend, 20;	635 24—675 24
<b>Litchfield county. G. C. Woodruff, Tr.</b>	
Bridgewater, Cong. ch. and so.	31 50
Lakeville, Village Prayer-meeting,	17 88
Norfolk, Cong. ch. and so.	2 00
Salisbury, Cong. ch. and so. m. c.	10 79

Warren, 1st Eccl. Society,	19 00
West Winsted, 2d Cong. ch. and so.	61 43
Woodbury, Mrs. C. F. Churchill,	6 00—147 70
<b>Middlesex co. E. C. Hungerford, Tr.</b>	
Clinton, Cong. ch. and so.	55 55
East Haddam, 1st Cong. ch. and so.	90 05
Hedlyme, Cong. ch. and so.	35 10
Middletown, 1st Cong. ch. and so.	20 50
West Brook, Cong. ch. and so., with other dona., to const. Rev. D. R. ATKINS, H. M.	10 50—211 60
<b>New Haven county. F. T. Jarman, Agent.</b>	
Birmingham, Cong. ch. and so. m. c.	79 52
Meriden, Center Cong. ch. and so.	30 00
Middlebury, Cong. ch. and so.	22 17
New Haven, 1st ch. m. c. 17.58; Davensport ch. m. c. 16.40; North ch. m. c. 5.86; Mrs. Mary L. Skinner, 1.00;	1,040 14
<b>North Haven, Cong. ch. and so., to const. Mrs. ANNA F. C. HART, H. M.</b>	
South Meriden, Cong. ch. and so.	17 20
Wolcott, Cong. ch. and so.	6 50—1,311 02
<b>New London county. C. Butler and L. A. Hyde, Trs.</b>	
Grassy Hill, Cong. ch. and so.	24 00
New London, L. Miles,	3 90—27 90
<b>Tolland county. E. C. Chapman, Tr.</b>	
Rockville, 1st Cong. ch. and so., to const. Mrs. J. J. ROBINSON, Mrs. HARRIS TOWNSEND, and Miss LUCINDA BAILEY, H. M.	300 00
<b>Windham county.</b>	
Chaplin, Cong. ch. and so., to const. JOHN K. UTLEY, H. M.	185 10
Woodstock, 1st Cong. ch. and so.	31 25—167 35
	3,590 81

<b>Legacies.</b> —East Hartford, Rufus Smith, by J. B. Smith,	
Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons,	1,000 00
42 30	
New Haven, Mrs. Emilia L. Bennett, by J. W. Bennett,	87 50
North Granby, Mrs. L. A. Bently, by E. W. Parsons,	395 65
West Hartford, Abigail Talcott, by E. W. Parsons,	93 64—1,574 09
	4,904 90

#### NEW YORK.

Albany, 1st Cong. ch. and so.	182 32
Albion, C. Farwell,	5 00
Antwerp, 1st Cong. ch. and so.	20 78
Brockport, a friend,	4 10
Bronxville, Mrs. A. R. Prescott,	4 00
<b>Brooklyn, Ch. of the Pilgrims, Mrs. Packer, 1-0; Miss Smith, 50; J. Q. A. Butler, 25; A. O. Brownell, 10; George T. Clark, 10;</b>	
195 00	
Cut-hogue, S. Whaley,	1 00
Fishkill, Mrs. M. A. Davies,	65
Leeds, I. E. S.	2 00
Malone, 1st Cong. ch. and so.	60 00
<b>New York, Madison Square Presb. ch. 250; W. Williams, 5; Mrs. A. L. Ely, 3.90;</b>	
259 90	
Otisco, Cong. ch. and so.	7 10
Oxford, Assoc. Presb. ch. m. c.	2 48
Palmira, G. G. Jessup,	2 00
Potsdam, Mrs. Abner Clark,	21 12
Prattsburgh, C. Waldo,	1 50—768 10

<b>Legacies.</b> —East Bloomfield, Elisha S. Tracy, by William C. Tracy, Ex'r, for 1876, and for education of students at Harport Seminary,	
70 00	
<b>New York, Mrs. Anna F. Barney, by B. B. Gurnee and L. L. Barney, Exec.</b>	
5,000 00	
<b>Westport, Aaron B. Mack, by Aaron Clark, Ex'r,</b>	
507 00—5,577 00	
	6,345 10

#### NEW JERSEY.

Bricksburg, Presb. church,	17 00
Chester, Cong. ch. and so.	20 00
Princeton, A. Guyot,	25 00—62 00

